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EXTRACTS FROM A LETTER OF MR. RICHARDS AND OTHERS AT LAHAINA, DATED NOVEMBER 15, 1832.

Feelings on receiving accounts of the progress of religion in America.

It does warm our hearts, and make our burdens seem lighter, even in this distant land, to hear of what God is doing among our friends at home. The dews of heaven that distil on you, do fertilize the hills and vales and even the deserts of the Sandwich Islands. The rising stations of Waimea, Wailuku, Molokai and Waielua, speak in language which is easily understood, and tell the value of revivals in America. When we receive communications from the Board, and also from the Bible and tract societies, and see the spirit that is now pervading that happy land, we long to catch it too and breathe it out on these benighted shores. We do even here, see the footsteps of our Lord, and witness indubitable evidence that the Holy Spirit is at work on the hearts and consciences of men. But oh! that we might once witness here what is now so often seen with you—the solemn silence of the conference room—the expressive sigh and penetrating look of the convicted sinner, and the heaven-cheering voice and countenance of those who with enlightened minds have given themselves away to Christ. This, however, we can never expect to see, until the people have higher and more correct views of the character of God—more enlightened consciences, and a deeper sense of their accountability. We shall, however, say more on this subject in another part of this letter. We must proceed to give you an account of our present circumstances and future prospects.

Means of religious instruction employed.

The regular services of the Sabbath besides preaching are, first, a *Bible Class*, con-

sisting of all the church-members and a few others who appear of promising character. There are now in this class about 950 persons. They commit their lesson to memory, which now consists of seven verses of Scripture, according to the *verses system*, as practised in America. They meet at two o'clock, and spend about an hour and a half together, and are particularly questioned as to their understanding of what they commit to memory, and every exertion is made to explain in full whatever they do not understand. There is much interest manifested by the scholars in these recitations, and we consider them among the most profitable exercises to which our attention is called.

There is also a *Sabbath School*, under the entire direction of Miss Ogden, which meets at the ringing of the first bell at eight o'clock, A. M., and continues till about a quarter past nine o'clock. This school consists entirely of children, and is conducted in most respects as Sabbath schools are with you.

The scholars are not advanced in education, and do not commit to memory with the rapidity that scholars do in American schools. Indeed there is, in many respects, as wide a difference between the children here and the children of New England, as there is between the adults here and the adults of New England. The declaration of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it," affords us but little consolation as we look at the children of the Sandwich Islands. If children must be trained up in the right way, in order to walk in it in after life, then we may sit down in almost perfect despair respecting the rising generation here. There is nothing which we witness that we have greater occasion to deplore than the heathenish ignorance, criminal neglect, and more criminal conduct, of the parents here towards their children. It is a subject on which it is hard to gain instruction by precept, and example too is often quite as grossly misunderstood as precept. We hope the Sab-

bath-school will be blessed to the benefit of the children, but our hopes would be much more sanguine were not the instructions they there receive so perfectly isolated. We do think, however, notwithstanding all these evils, that things are changing for the better, and though the progress is but slow, yet when we look back, and call to mind that only a few years ago, almost every mother was guilty of infanticide, and we look around us *now*, and see that the crime is as unknown here as it is in our native land; when we take this view, nothing is too much to hope for the future. In addition to the Sabbath-school just mentioned, there is also a *general school* under the care of native teachers. In this school, are embraced persons of all ages from 16 to 60. This school is opened by singing and prayer, and closed in the same way. The recitations are from the native catechisms and Scripture tracts. The number which attends this school, varies from 500 to 800 persons. There is a very large number which has perfectly committed to memory all the small tracts.

The *Monthly Concert* continues to be well attended. There are usually present 800 or 1,000 persons, who listen with deep interest to all the religious information we are able to communicate; and also to the practical instruction which we endeavor to unite with it. After the public prayer-meeting, the church-members meet by themselves, while the mission families meet at one of our own houses for conversation and prayer in English.

The *Wednesday Lecture* is about as well attended as an afternoon Sabbath service. It is uniformly the fact that a much larger number attends meeting in the morning than in the afternoon. One reason of this is the distance many of the people live from meeting. Those who have children cannot very well leave them so long as to be present at both meetings. Our morning meeting is at nine o'clock, and our evening meeting at four. Those who live at a distance, therefore, are obliged to be absent during the whole of the day, and they cannot well take their children with them, as they would feel the need of food, and they cannot carry it such a distance. Those, however, who feel a deep interest in religion, usually find some method of getting over these difficulties, and attend meeting both parts of the day.

At the *Wednesday lecture* there are usually many more females present than males. We have never inculcated it as a duty for those who have important business, to leave that business on a week day to attend religious meetings. Considering the natural indolence of the people, we have supposed that the doctrine of industry and careful attention to business ought to hold a high place in our instructions, even though it may, in some instances, lead the people to neglect religious meetings un-

necessarily. There are usually, however, 1,000 people present even at our *Wednesday lecture*; and all occasional meetings that are appointed are uniformly well attended.

On *Thursday* of every week there are class-meetings for all the men who are disposed to attend them. Most of these classes consist of about 40 persons each, and there are thirty-five classes, making in all 1,400 members. Those who are able to read, commit to memory from the Scriptures, according to the verse-system, and *Thursday* is the reciting day. The teachers of these classes have a meeting by themselves before they meet the scholars, and come to us with the difficulties of the lesson, and thus try to prepare themselves to give some instruction to their classes.

Those who cannot read, are questioned respecting the sermons which they hear during the week, and the teachers, in order to be prepared, take notes, either on slates or on paper, and thus the recitations are rendered profitable.

On the first *Thursday* of every month the classes come together at the meeting-house, for a kind of review, and to hear from us a more full explanation of what they have committed to memory during the preceding month, also to hear instruction on such subjects as can be discussed in familiar conversation more profitably than in a public lecture. Those who are guilty of any gross immorality are immediately expelled from their classes, and none are received who do not profess to walk according to the grand rules of the Scriptures. By means of these classes we are able to extend our influence over a much greater portion of the inhabitants, than we could without them. The members are universally considered, and feel themselves, to be pledged to act according to the principles of the Bible, and though frequent expulsions occur, yet the meeting unquestionably has a great influence in the promotion of morality, and multitudes are storing their minds with Scripture truths.

The female meeting on *Friday*, of which we have frequently given an account, is also continued, though with some changes. There are between 1,400 and 1,500 persons who have their names enrolled as members of this meeting. They are all divided into classes, but still they meet together at the same place, and the classes recite to their respective teachers, under the general superintendence of Miss Ogden, occasionally assisted by some one of the other ladies.

Meetings of a similar general character are held in the neighboring villages, superintended by some of the leading members of our church. The same remark applies to the public worship of the Sabbath. *MALO* and *KAUWA* are appointed as superintendants of the meetings, and may be considered as a kind of licensed preachers.

They are unquestionably useful, and are esteemed so by the people.

The meeting of the church on Saturday evening continues to be one of great interest. There is rarely a meeting in which some one is not examined as a candidate for admission to the church. In relation to the subject of admitting members, our minds are of late peculiarly tried. Were we to admit all the applicants, nearly all the adult inhabitants would soon be in the church. The grand difficulty lies principally in the fact, that our acquaintance with the people is, and necessarily must be, so extremely limited. The people call to see us—appear serious—speak of their attachment to the *pono*, (whole system of Christianity,) say they fear God—love the Lord—desire to be associated with Christians—and wish to partake of the symbols of the body and blood of Christ. We, perhaps, have some acquaintance with them, and as far as we know, they are moral, and attend to the outward forms of religion. But they are ignorant, even of some important doctrines of the Bible; manifest great ignorance of their own hearts; no strong feelings of self-loathing; low views of the character of God; do not cling to the Savior with those strong feelings of endearment that are manifested by converts among you; and frequently we discover traces of some of their former heathenish views and feelings. There is a vast change from what they once were; but whether this change is a change of heart, we feel incompetent to decide.—At the meeting of the church on Saturday evening, we often endeavor to point out the evidences of Christian piety, and thereby lead the members to closer self-examination; but we have much reason to fear that many have a greater regard to the outward *form* of religion, than to the spirit of it within the heart. It is, however, a matter of joy, encouragement and gratitude, that we have had so few cases of discipline. We have had but two among those who have been received at this station, from the beginning; and one of those made confession and was restored to the fellowship of the church. During the last year there has been no case of discipline, and we have heard of no instance of gross immorality, though we would not say that all the members adorn their profession.

The number received to the church the past year is 46, making the whole number 195. There are 42 more propounded; but they will not be received immediately, and perhaps some of them not at all.

Religious experience of a candidate for church-membership.

Before closing what we say of the appearance of those who are examined for church-membership, it may be well to relate, as nearly as we recollect, the appearance of one who was examined last Satur-

day evening, and who appeared more than usually interesting.

The name of the man is *Malaihi*. He is a member of the high school, from a distant part of this island; and Mr. R. has long known him as a man of promising character, and apparently very conscientious in all his conduct. His parents were formerly the worshippers of the *shark*, and he was taught by them to believe in the shark's miraculous power. With those who worshipped that monster, it was *taboo* to eat his flesh, and it was universally believed, that should any one violate the *taboo*, death would be the immediate forfeit. We requested the man to give us an account of his religious feelings from the time that he first heard of the true God, down to the present time. His eyes glistened with tears, while he replied,

"Soon after your arrival at this island, I began to learn to read; and as soon as I had learned, so as to be able to read a little, I was stationed as a teacher for others. But I thought nothing about God, and nothing about my soul. I did not regard your instructions any further than to learn to read. The meaning of what I read, I did not regard. About the time that Hoapili went round this island, (August, 1825,) I was taken sick, and came nigh unto death. Then I began to think of my end, and felt anxiety for my soul. I conversed with my mother; but the spirit of our former god came upon her, and she said, 'It is nothing but the *palapala* that has brought this sickness upon you. The god is angry with you for learning that new thing, and you are about to die for your folly.' I then queried with myself, what there could be in the *palapala* to kill a man, or make him sick. And beside, how does the shark know that I have been learning the *palapala*? And even if he does know it, how can he effect my sickness? I was perfectly skeptical, I did not believe in his power. Then I said to my mother, 'If your god were here I would eat him—I have no belief in his divinity. When he gets hold of us his anger is very visible; but I know nothing more of his power. His flesh would be sweet to me, and I would eat it if I could get hold of it.' My mother was astonished at the audacity of my language, and endeavored to convince me of my presumption. But not long after this, I obtained some of the flesh of her god, and it was quickly devoured by me. I waited all that day for death to come, but he came not, and all that night, but he did not arrive; and so I waited along, but no death, none at all! This made it very clear in my mind that it was not in the power of such a god as that to send death, and instead of my being in his power, he rather was in mine. From that time I have fully believed that there is another God, who made both me and the shark, and that it is he who sends life and death at his pleasure.

I recovered from my weakness, and ever since that time, it has been my desire and my business to seek that God, and learn his will. I read his word; but oh, how little do I understand! I hear the preaching of the gospel, and I love to hear; but when I go away, it is not clear that I am benefited at all. I often retire to some secret place to pray; but when I arrive there, I find my heart is left behind; I say a few words, then weep at my awkwardness, and return again.—This much I know, I have believed and sought, and have desired, but my heart has not arrived at that which I wish. What I *should* be, is quite clear in my mind; but I am not that, I am altogether another thing. Knowledge I have obtained; but my heart, oh when will that be right? That is the only difficulty with me.

Here tears prevented him from proceeding farther. We have mentioned the case to shew that, while the greater part appear comparatively stupid, there are some who exhibit strong feelings.

Character of a domestic recently deceased.

Among the incidents of deep interest which have occurred during the past year, it is proper to mention the death of one of our domestics, by the name of Kaohumu. He had won the affections of all who were acquainted with him, and he was rendering himself so exceedingly useful, that his loss is most deeply felt by the family with which he was connected, and indeed by all the members of the station.

Faithful domestics in any country are of great value, and those who are under the necessity of employing them, know they are rarely to be found. This is most emphatically true at the Sandwich Islands. There is no word in the language to designate the attribute of *faithfulness*. And it is not strange, for the attribute is so rarely seen or known, that there has scarcely been an opportunity to give a name to it. Kaohumu, however, whether he ever saw an example or not, did possess it, and possessed it in a degree too which would have qualified him for a station of the highest trust. Mr. R., in whose family he lived, had long esteemed him, for his industry, kindness and faithfulness; we had hoped he was pious, but the full evidence of his piety was not in our possession during his life time, though it now is to us, and we trust will be to you, very satisfactory. He was naturally diffident, and in conversation did not appear so well as many others, who on the whole give far less evidence of piety. Kaohumu was born in the year 1807, at Honolulu, on the island of Oahu. Soon after his birth, his father and mother separated, as was at that period very common among parents at the Sandwich Islands. It was often the case that neither was willing to take the child, and the consequence

was the child was murdered, usually by the mother.

The parents of Kaohumu were more humane. The boy remained with his father at Oahu, while his mother, having connected herself with an English resident, removed to Lahaina, where she still resides. Kaohumu was among the most favored of heathen children, for both his parents possessed an amiable temper, and their treatment of him was uniformly kind and tender. His father was uncommonly industrious in his habits, and in this respect trained up his child as he ought, and being a quiet, peaceable man, was herein also a good example to his son. The lad, however, ran into the common vices of the people, and would soon have involved himself in ruin, had it not been for the redeeming influence of the gospel. It was not until several years after the establishment of the mission, that he was brought under the influence of instruction. But as soon as he began to attend school, he made rapid proficiency, and was soon not only able to read, but also to correspond with his friends by letter.

In the year 1827, the father died, and Kaohumu was left alone, without relations, and without means of support.

His mother, as soon as she heard of the death of his father, went after him, and after a few months he came to reside with her at Lahaina. We were some of us acquainted with his mother, but had no acquaintance with the son, until December 1828, when Mr. R. received a letter from him, of which the following is a summary.

"Love to you two, Mr. and Mrs. Richards. I am about to open my mind to you on an important subject. I have already entered your enclosure, and had conversation with one of your domestic women. Our thoughts are alike, and I now therefore refer the subject to you. The reason why I am anxious to marry her rather than another, is because I think her a quiet woman, and one who regards the good word of God. Should you approve of our marriage, it will then be my wish to become myself connected with your family. I do not wish the woman to remove from your place, but it is my desire that I may be permitted to reside in your enclosure, that we may there receive together that instruction which will be beneficial to our souls and prepare us for heaven; the whole of which however I submit to you.

FROM KAOHUMU."

From the time of his marriage, which took place shortly after the receipt of the above letter, he resided in Mr. R.'s family, and regularly showed that desire for instruction which his letter manifested. It was his wish at first to devote his attention to the study of English, but our past experience had taught us to consider the task of learning English a hopeless one for the natives of these islands, until they have lexi-

cons or some more facilities than they now have. We know of only two individuals who have made any considerable progress, and they have had foreigners for their associates. We, therefore, advised Kaohumu to devote his whole attention to the books printed in his own language. He unhesitatingly accepted our advice, and showed himself a proficient in all the books to which he had access. He was scarcely ever known to be idle. Whenever he was not employed in manual labor, he had his book or slate in his hand, and was often seen reading at 10 or 11 o'clock at night. A present of a book always appeared much more acceptable to him than a present of any article of dress. In the month of August, we selected about 80 of our most promising teachers and pupils for the special object of teaching them geography.

We can never forget the joy that Kaohumu manifested when he learned that he was one who had been selected. When school commenced, he seemed to give his whole mind to the subject, and when out of school, he was ambitious to have all his work well done, so that he might be ready to go the moment the school-bell rang. As a scholar, he excelled. He was perhaps the best reader in the school, and was beloved by all his school-fellows.

He uniformly conducted morning and evening prayers with his wife and those who resided in the same house; and it was often a severe trial to him, that the other members of the family took so little interest in this religious duty. They now tell us, and some of them with tears in their eyes, that they have often made Kaohumu great trouble in this respect. They say that they often continued lying on their mats while he was at prayer, though he never failed to expostulate with them on the subject. They sometimes returned harsh and provoking answers, but his temper always remained unruffled. Special exertions were sometimes made to lead him away by temptations, but he always stood firm, even in those circumstances where the natives generally are most likely to fall. Some striking examples of this have come to our knowledge, which we think afford abundant evidence that he was actuated by true Christian principles. He often counselled his wife and other members of the family to be diligent in learning to read the Scriptures; and they say nothing grieved him so much as to hear them or others speak lightly of us or our instructions. Only a few days before he died, one of our domestics was called to do a piece of work, but not answering, was called the second time. The boy said in a low voice, "He need not call again, I will go when I have a mind to." Kaohumu said to the lad, "What a hard heart you have! What unkindness to our teacher! What has he done to you, that you should make such answer? He has brought us righteousness and salva-

tion; and now when he speaks, you answer back again. Don't let us treat our teacher so. Let us be quick to do whatever he requests, and then listen to his instructions."

This spirit of kindness in his feelings was always manifest. Mr. and Mrs. R. recollect no instance during all the last three years of his life, in which they had the slightest occasion to reprove him for any misdemeanor or unfaithfulness. The kindness of his disposition was most strikingly described in a question put by one of Mr. R.'s children a day or two after his death. The child came to his mother and said, "Mama, what made Kaohumu always smile so when we wished him to do anything for us? Some of the natives are angry when they have any thing to do; and when they speak to us, speak in an angry manner. But when we desired anything of Kaohumu, he always smiled, and ran very quick to get it for us." What is implied in the above question was indeed a striking characteristic of the man. The children loved him, so that the night after his burial, when they fully realised that he was gone, they wept themselves to sleep.

Another thing for which he was remarkable was the general neatness of his appearance, while at the same time he exhibited the opposite of vanity and pride. He never sought to adorn his person, though he was specially cautious never to appear indecent. He manifested a real disgust at the foppishness of many who seem to wear clothing only to show it, and would rarely accept any article of clothing that had a showy appearance, but always such as would be least likely to attract attention. This characteristic was particularly noticeable, as it so much distinguished him from the common natives, and we could but admire Kaohumu's modest appearance. But his real views on the subject of dress, and the principle by which he was actuated we did not learn till after his death.

At those seasons of the year when ships frequent this place, the market is usually thronged with a multitude of unprincipled natives, a large part of whom have no business, having nothing to sell, and no means of purchasing even what they need for themselves. They go to loiter away their time, and see what is exposed for sale. Kaohumu frequently said to his wife and others around him, "Don't go to that place of temptation. The eye sees, and then it desires, and that is the way that evil comes. You will not find salvation at the market. The way to heaven is not a way of trade." On being solicited to join some other young men in trading speculations, he replied, "I am afraid I shall sell my soul." One of the company said to him, "You have not many clothes, and what you have are not handsome, and it would be well for you to buy some more; and there is no harm in speculating so as to get a few clothes."

Kaohumu answered, "My skin is covered, and I am sufficiently warm, what do I need more? I do not wish to give my thoughts to that subject. I am afraid if I go with you, my soul will suffer for it. I cannot go." In one instance one of his relations offered to make him a present of an elegant copperplate kihei, or mantle. He said, "I cannot accept it. It will only cover my body, and I do not need it there, and it cannot hide my sins, and moreover, when I go away I cannot carry it with me." He was still urged to accept it, but he replied again, "My mind is not there—I have no fear nor anxiety respecting my body—all my thoughts are turned towards my soul—that is the thing which will live forever. But my body and my clothes too must all rot in the dust, and if I can only obtain that which will give my soul acceptance with God, that is all my desire. But your mantle does not fit such a sinner as I am. I have always seen that those who give their minds and thoughts to clothing for the body are a company who do not regard the right ways of the Lord, and I therefore do not mean myself to be ensnared by such earthly things. What my teacher sees I need, he gives me; and what I wish is, to perform faithfully the work which he assigns me, so that I may have his approbation and hear his instructions. There is nothing I prize as I do the word of God, and I can read that better without your nice mantle than I can with it."—The conversation was continued a length of time, but the above is the summary of what he said.

Perhaps there was no one way in which he manifested so much of the Christian spirit, as in the tenderness he exhibited towards his mother, and in his constant exertions for her good, and the good of his sisters. He visited his mother often, and there was one great subject on which he almost always conversed when in her presence, and that was the way of salvation. He often said to his wife, "There is one person I love above all others, and that is my mother."

His sisters, or rather half-sisters, were one about fifteen, and the other about thirteen, years old. They were rather w.i.d, and did not pay much attention to schools. He was unwearied in his exertions for their good. He at length prevailed on them to attend Miss Ogden's school. When he found they were irregular in their attendance, he commenced going after them in the morning and conducting them to the school-room. Before he died he had the pleasure of seeing them pretty regular in their attendance at the school, and they were much improved in their general habits. His mother too became quite serious, and since his death has been in a very interesting state of mind. We have some reasons to hope that she has experienced a change of heart.

During the sickness of Mr. R., Kaohumu manifested a great degree of feeling, and strong affection. It was always pleasant to see him come into the room. It seemed a pleasure to him to watch by the sick bed of his teacher, and his tenderness and care at that season of trial, greatly endeared him to the family. He never acknowledged himself to be weary while any thing remained to be done, and never appeared impatient at the most frequent calls. But he was so reserved, that what was then passing in his mind we did not know. We have since ascertained that one reason why he wished to be in the room, was that he wished to watch the appearance and know the feelings of his teacher while in great distress of body, and, as was supposed by all the natives, near his end. This was the great subject of conversation with his wife at that time.

When we heard of this, we most strongly felt the importance of the Christian, and most especially the Christian missionary, exhibiting patience under suffering, and at least a calm and peaceful resignation in view of death. We were very sensibly reminded that these graces can be far more impressively taught by example than by sermons, and indeed all the instructions we may give on these subjects may be worse than lost if not supported by our own example. This is new evidence that we are closely watched, and that too when we are least aware of it. While Kaohumu's mind was so much on this subject, he called to see an old foreign resident, who was sick and near his end. The impatience he exhibited under his sufferings, his constant fretfulness, and the horror he exhibited as death approached, made a most powerful impression on the mind of Kaohumu. When he returned, he remarked to his wife, "I cannot go to that place again. O what a death is his! There is the end of a life of sins! My desire is to die as the righteous do. His is a death of ease and comfort."

It is very evident that death was a subject quite familiar to his mind, for it was one to which he often referred in his conversations with his friends. It appears evident, also, that he was growing more and more familiar with it, that he deeply felt that life was short, and that he had not a moment of time to lose. He not only felt that he had no time to lose, but really improved his time accordingly. It is not known that during the last few weeks of his life he wasted a single hour.

About the 15th of September he complained of a slight pain in his ear, being, as he supposed, occasioned by water which he got into his ear while bathing in the sea. A little cotton wool dipped in laudanum was prescribed, and nothing more was said about it until Wednesday morning, the 19th, when he came with a heavy countenance to Mr. R., and said, "What, Sir,

shall be done, for my ear is so painful, that I cannot do any work?" He was immediately advised to take his bed, and the best remedies in our power were prescribed. In the afternoon he learned that the man who had been doing his work had not been faithful. He rose immediately, without the knowledge of any one except his wife, and said to her, as he was going from the house, "Oh how badly my work is done! Great pity for it!" He did not return till evening, nor until he saw that his work was well done. We should have mentioned that on Tuesday, as he came in from work, he said to his wife, "What can be the matter with my ear? It pains me greatly." She replied, "Why then do you continue to work? Go and lie down until it is better." He exclaimed, "Is that your thought? Do you think I wish to spare my body? No, my body I do not prize. For a long time I have considered my body of little value. I only wish to attend carefully to the work which is given me to do, so that I may be found a good servant. This is the only way I can reward my teacher for all his kindness to me. And, besides, what is my body? I do not think much of that—I only wish that my soul may live, and then I shall be blessed whatever becomes of my body."

After he returned from his work on Wednesday evening, his ear grew more painful, though no one knew it except his wife. But notwithstanding the severity of the pain, he took his testament, and while he held that in one hand, he kept the other at his ear, and thus he read till we were all asleep. His wife remonstrated with him, but he answered much as he did respecting the work the night before. "Do you think I shall let the word of God alone out of regard to my body? No, it is from this I expect salvation, and besides, while I read it, I forget my pain." And well might he read, for it was the last time! When morning came, reason fled forever! He continued until Sunday evening, the 23d, and then breathed his last, and his immortal spirit took its flight. It was well for him that he improved time while he had it, for the first warning of his approaching end, was from the fact that his mind wandered; and a death-like stupor settled on him, from which he never awoke.

His death, we trust, has been sanctified to several of his relations. His mother and both his sisters exhibit a seriousness which leads us to hope they are not far from the kingdom of God. His wife, since his death, has been the most striking example we have witnessed of strong conviction of sin. She gives some evidence of having been born again. The other natives in our families were deeply affected by his death, and we think most of them are striving in some degree to imitate his example.

There have been six deaths in the church, the year past, but not one among

the whole whose mind was active, during his last moments, not one who had opportunity to express his feelings after he was supposed to be dangerous.

Schools.

The last examination of our schools, took place on Tuesday, September 4. We did not allow any to present themselves except such as were able to read. Of these there were 1,663. At the previous examination there were from the same schools 1,598, making a small increase of 65 readers.

We think the schools for the last two years have been rather at a stand. They needed more attention than we were able to bestow. They cannot prosper under native teachers only. They must have our constant supervision, or they dwindle. The demand for books too, is in proportion to the prosperity of the schools. This demand has been diminishing, and this fact has recently called our special attention to the general subject. The schools, however, could not have much revived, had we not received new accessions to our members. The attention of Mr. Andrews has been so much confined to the high school, that he has had no time for the general superintendence of common schools. As the members of the church increase in numbers, the time of Mr. R. must necessarily be more occupied in pastoral duties. Indeed, these are sufficient, and ought to occupy his whole time. The prosperity of our church depends much upon it. But the benevolence of the churches in sending us new aid, has enabled us to give new attention to the schools.

The location of Mr. Green at Wailuku has given to him the care of more than half the schools. The location of Mr. Hitchcock on Molokai, has taken from us about 1,000 more; so that of the 6,000 readers formerly connected with this station, there remain, including Lanai, only about 1,900. Over these we are trying to increase our influence. For this purpose we have established a new school, under the care of Mr. Spaulding, consisting mostly of the teachers of the common schools. They meet at half past one o'clock, and as soon as their school is out, those who are in Lahaina meet their own respective scholars.

They have, during the last quarter, been devoting their attention to geography, and writing. They have all obtained a good knowledge of the general principles of geography, and would honorably sustain a close examination through the geography of Asia and Europe. They have also commenced drawing maps on their slates, and are able to draw the great circles, together with the lines of latitude and longitude, with correctness. We more and more feel the importance of their having other books

in their schools besides the bible. Having never been accustomed to gaining knowledge from books, they fail of understanding them, as they would the language of common conversation. Let them study other books, on subjects which they cannot fail to understand, and there learn that the language of books is to be understood as other language is, and they will then be less exposed to put that mystical construction on the language of Scripture which they are now too prone to do. Having the whole of the New Testament in their hands, it now becomes a serious question in our minds whether we had not better devote our attention for the present to the preparation of some other books, rather than translate the whole of the Old Testament immediately. We would gladly do both, but the preparation of books is a very slow work, so slow, that even were we to devote our whole attention to translations, it must be several years ere the Old Testament could be completed.

We feel more and more, that in order to retain the ground which Christianity has already gained in the Sandwich Islands, new plans *must* be devised for elevating the character of the people, and assimilating them to the state of enlightened and independent nations. They are now becoming more and more dependent on other nations. Every yard of cloth they wear is brought half round the globe, almost all the tools they work with are of foreign manufacture, and nearly all the well built, permanent houses, are erected, or at least finished, by foreign workmen. But their Sandal-wood is gone, and their resources are now failing. This induces the chiefs to be more exorbitant in their demands of the common people; and we strongly feel that the interests of religion require a change in these respects. But by what means it can be effected, we are not prepared to say. Had we time we could easily write a volume on the subject, but still should hesitate what new measures to recommend.

There is one point, however, towards which our minds have been of late considerably turned, and to which we would also invite your attention. The subject to which we allude is that of introducing the manufacture of cloth. The native tappa answers well for bed-clothes, and is pretty durable when only thrown over the shoulders, but is worth little to make into dresses. The people, therefore, must go nearly naked, unless they have some resources for procuring foreign cloth.

The cotton-tree grows here most luxuriantly, and the cotton is of the best kind. It therefore seems to us a most desirable object that there should be some means for manufacturing it.

While cloth is in so high demand, and the difficulty of obtaining it is so great, we

see no way of avoiding the evils which now prevail. The price of American unbleached cotton cloth is from 25 to 50 cents per yard, and other kinds of cloth in proportion. We do not propose to the Board to become a manufacturing company; and perhaps it will be thought inconsistent to do any thing in relation to the subject. But on the whole, we see nothing more inconsistent with our great object, in teaching the people to manufacture cloth, than in teaching them agriculture; which was the particular object for which Mr. Daniel Chamberlain was sent to the islands. To commence this work, we do not think that great expense would be necessary. What to us seems most desirable is, that a manufacturer be sent out with a sufficient quantity of machinery to set the work a going, and then we think the people will carry it on. We have had considerable conversation with the chiefs and leading people on the subject; and we feel assured they would patronise the object, and would promptly erect all the necessary buildings. Water for machinery is abundant. We have already voted to take measures to teach the natives carpentry in connection with the high-school. All the members of that school have their families with them, and we think they would be suitable persons to commence the business of making cloth. Could the scholars all be seen dressed in cloth manufactured by their wives, we think it would be a material and lasting benefit to the nation. We think this subject has a direct connection with the morals and civilization of the nation.

Whatever improvement is introduced of this kind, must be introduced by the mission, or it will be introduced in such a manner as to do no good to our cause. We do not feel the least discouraged by the unsuccessful attempt of Mr. Armitage at the Society Islands. The chiefs here, some of them, feel strongly on the subject, and would enter with considerable energy on the plan.

The ease, regularity, and rapidity, with which business is now carried on in our printing-office, proves clearly the capability of the natives, though we do not by any means suppose they would soon be able to conduct a manufacturing establishment without foreign aid; but with merely a good superintendent they would be able to do much.

We leave the subject for your consideration.

With sentiment of sincere respect and affection, we are,
Rev. and dear Sir, yours in
the bonds of the Gospel.

WILLIAM RICHARDS,
LORRIN ANDREWS,
EPHRAIM SPAULDING,
ALONZO CHAPIN.

Ceylon.

APPEAL OF DR. SCUDDER TO PIOUS PHYSICIANS IN THE UNITED STATES.

Panditeripo, Nov. 10, 1832.

Beloved Brethren—To those of us, who are surrounded with immense multitudes of perishing heathens, the subject of young men coming to our help, is one upon which you will naturally suppose we often dwell with intense interest. I not long since addressed a letter to the pious young men in America; hoping that I might, with the divine blessing, be instrumental in inducing some of them to engage in the work of missions, both to the destitute settlements in our country, and to the heathen. In that letter I made the following observation. "Pious physicians, especially by entering the ministry, and acting in the united capacity of physician to body and soul, have a very extensive opportunity of doing good. Such are much needed in our destitute settlements, and among heathens, where there is often much suffering for want of medical aid."

Since that letter was written, I have learned from one of my friends in America, that "medical men are backward to go upon foreign missions." This information, of course, must be peculiarly distressing to any one who has had as great an opportunity as myself to know the extensive means such have of doing good. That there are many young men of our profession, of ardent piety, whose hearts burn with love to the heathen, and who might go up to their help, I will not for a moment doubt. The reason why they do not, may perhaps be, because this duty has not been sufficiently pressed upon their attention. Under these circumstances I have thought it might be well to write you.

The only legitimate ground of your leaving your present situation for one in a heathen land, will be the persuasion that your means of doing good will be increased. If you have the talents to labor in the ministry as well as in the duties which now engross your attention, you will doubtless feel that there may be a possibility of your glorifying your Lord and Master more by going to a heathen land, than by remaining at home, and acting in the capacity of a physician alone. I am aware you will tell me, that in your visits to your patients, you have various opportunities of communicating religious instruction, and that you are not sure that you could do more good by going to a heathen land. At first sight there may appear to be more truth in the remark than is really the case. When I thought of engaging in the work of foreign missions, as I was in a situation where I felt the full force of it, I had quite a struggle to determine what course to pursue. The process, however, by which I was led

to adopt that which I took, I need not mention. Suffice it to say, that I have never had occasion to repent of the resolution to which I came. Had I remained at home, I should probably not have honored my Savior one tenth so much.

That you may be the better enabled to judge as to the course of duty to be pursued by you, I will mention three things, to which I beg you will give your consideration. In the first place, by going to a heathen land you will be instrumental in removing an immense deal of bodily suffering. This obtains especially in regard to operative surgery. That such may be the case at home also, I allow. But there is a vast difference. Generally at home, most persons are so near several physicians and surgeons, that they can obtain relief, even if he who ordinarily attends them is gone. Of operative surgery, the heathen, in this part of the world, are almost entirely ignorant. I doubt whether one of them, unless taught by a foreigner, ever performed so simple an operation as blood-letting. Of course, in all those cases, where the lives of the people might be spared, if some one acquainted with the healing art was at hand, they must necessarily die. These observations apply with full force to obstetrics. Vast multitudes die, and if I may judge from what I have seen, die under circumstances, from ignorant attempts to afford relief, of a most heart-rending nature. I can hardly persuade myself to mention them. Should any one whom I am addressing, be in a situation where other medical help cannot be obtained, and consequently where much suffering would be induced by his leaving it, of course I would not advise him, (unless his place could be supplied) to think of foreign missions.

In the second place, by going to a heathen land, you will have a much more abundant opportunity of communicating religious information than at home. The probability is, that you may be the only physician among hundreds of thousands of people, destitute of the knowledge of which I have just spoken. The consequence is, that, you will soon acquire an influence which will induce them to flock to you in great numbers. That such an influence has been obtained, I can assure you from experience. When they have seen me amputate, or heard of my amputating limbs, performing the operation for cataract, tapping in dropsy, &c., they have called me the god of this world, a worker of miracles, &c. In point of miraculous powers, they have said, that I have borne away the palm from their great idol Corduswammy. As might naturally be expected among such a people, these vain expressions tend to inspire those who hear them with confidence in me. I may probably within bounds say, that if all who have come to me were different individuals, they, with persons who

have accompanied them, would amount to tens of thousands. Of these, great numbers hear the gospel who never would otherwise hear it.* My present medical assistant who has not yet been with me four years, thinks that, independently of others, he has read the tract entitled "The Heavenly Way," to thousands. When you take into consideration the amount of religious information communicated in this way, as well as by tracts which are often given them to take to places where the stillness of spiritual death is never broken by the sound of the blessed name of Jesus from the lips of any of His servants, you will be constrained to say, that, in my case, the amount of good done here must exceed that which I should have done had I remained at home. Of course, you have no reason to believe that the case would at all be different in regard to yourselves. While I make these remarks, it becomes me, however, to say, that if you are situated in places where there are no ministers of the gospel, the argument to which I have previously alluded, that "you have various opportunities of communicating religious in-

* It is to be hoped that the seed thus sown may take root, spring up, and bear fruit, in some instances, of which we may have no information until the last day. That it is reasonable to suppose so, appears from a case which has occurred, and of which I probably never should have heard unless there had been a missionary of the cross at the other end of the island to whom the woman had access. Her case was communicated by the Rev. Mr. Lambree, of the Church Mission at Cotta, near Colombo. He says, "About a fortnight ago, a Tamul man came to me, and said he wished to become a Christian, and wanted employment. I replied, that I had no employment for him; but would willingly instruct him, if that was his object. He then added, that his wife also wished to become a Christian, and that he would bring her with him; and both would put themselves under instruction. All this appeared so much like a native scheme that I hardly thought to see him again. But two or three days afterwards, he came, with his wife, whom he had brought in a dooly, she being evidently ill. It soon appeared that it was she who was principally desirous of Christian instruction; and they agreed to take lodgings in the village, and remain here at their own charges, to learn more of the way of salvation by a crucified Savior. She appeared for several days to grow worse in body, and stronger and stronger in mind. I have never seen among the natives so much of Christian simplicity, at the same time that she had a thoughtful, intelligent mind. She had a clear knowledge of the way of salvation. Christ was her whole dependence; and she was anxious to take him for her Lord and Savior publicly by baptism; and considering, after the strictest examination into her motives and conduct, I could find no possible objection against her, and her state of health being precarious, and her temporary accommodation here little suited to her comfort, I shortened the period of her probation, and have this day baptised her. I have some hopes of her husband, but his case not being so urgent, more time is required before he will be admitted. If you ask, what is there in this incident so peculiarly encouraging to me? I must further inform you, that she was once a patient of yours, brought by her husband from Timcomalu, some six or seven years ago, when you performed a successful operation upon her cheek, the scar of which still remains. She talks much of the urgency with which Mrs. Scudder entreated her to take refuge in Christ, and mentions a promise she made to do so. She has never, she says, forgotten the promise; and she blesses the Lord that he has enabled her to fulfil it."

struction, and that you are not sure you could do more good by going to a heathen land," is not without much force. But it surely cannot apply, if you are situated where the people have the stated ordinances of the gospel, and where, of course, your counsel and advice are not so absolutely needed as is the case in heathen lands, where there are none to make known the name of the only Deliverer from the wrath to come.

In the third place, if you go to a heathen land, you may be instrumental in doing a great deal of good by teaching the medical and surgical arts to native young men. In this way, the amount of suffering, beyond your own sphere of action, which might be prevented would be incalculable. If these young men should become pious (as you might hope would in many instances be the case, provided you could have the training of them from their early years) the weight of influence they would have in their respective villages on the side of Christianity would be very great. An instance of such influence not long since occurred in a village near Madras. About 120 Roman Catholics, if I remember correctly, deserted their corrupt faith, through the instrumentality of a young man who was formerly with Mr. Rhenius of the Church Mission at Palamcottah. So much am I impressed with a sense of the importance of this subject, that if I had two lads from each of the 32 parishes in this district collected into a boarding-school, to whom I could teach the great things belonging to their everlasting peace, as well as the healing art, I should consider myself as justifiable in devoting a considerable portion of my time to them. The greatest loss, by far, which this mission ever sustained by death among its native members, was that of P. M. Whelpley, a pious young man, who had learned something of medicine and surgery from me. He began to have much influence among the people, and it is probable that he would soon have had more, as far as medicine is concerned, than myself, as he was acquainted, to some extent, with the native system, of which I am almost entirely ignorant.

I have now mentioned some of the reasons, why young physicians should engage in the work of foreign missions; and it appears to me, that when you view the subject in a proper light, you will join with me in thinking that, if to the profession of physic, they unite the office of a minister of Jesus Christ, they can, in the first place, do more good in a heathen land, than by remaining at home; and in the second place, that they may, in this united capacity, be more useful than those who labor in the ministry of the word only; and consequently, that, instead of being backward, they of all men ought to be the most forward, to engage in foreign missions. So much do I feel its importance, that I think

no mission, if possible, should be sent out without one who, like his adorable Master, will go about "preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

The deplorable situation of the heathen has often been painted to you in glowing colors; but you may rest assured, that every shade in their dark picture is strictly correct. Among them, "there is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable. There is none that doeth good, no, not one. Their throat is an open sepulchre: with their tongues they use deceit, the poison of asps is under their lips. Their mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace, they know not. There is no fear of God before their eyes." They are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit; spiteful, proud, inventors of evil things, disobedient to parents, covenant breakers, without natural affection, implacable, unmerciful." In this awful condition, are *hundreds of millions* in this eastern world, groping the dark road to death, passing off the stage of life, not merely by hundreds of thousands, but by millions, every year. The Sun of righteousness, which has risen upon you with healing in his wings, has not yet shed the first ray of his light upon the hundredth part of that darkness which hangs over the moral horizon. That solace which you derive even under the severest trials of life, from the enjoyment of this light, and which enables you to look upon death with composure, is to them unknown. "If sickness, at any time, saddens their chambers or pain harrows their flesh," instead of viewing the hand of a kind and affectionate parent in such afflictions, as is the case with you, the only consolation they have is that of the stoic. They are suffering for their sins in a former birth, and therefore must bear it. If death enters their dwellings, they suppose it to be in consequence of the anger of some imaginary goddess. If they look beyond the grave, all is darkness and confusion. Truly, I may say, that even in this world, their cup of misery is full; and if there was no hereafter, it would be worth all the exertions of the Christian church to remedy it. With how much more force will this remark apply, when we look beyond this world into that lake which burneth with fire and brimstone, and in which they certainly must (if they die in their present situation) soon be swallowed up forever?

It is a circumstance which calls for devout thankfulness to our Heavenly Father,

that in these latter days, American Christians have begun to feel that they have an important duty to discharge in sending the gospel to the ends of the earth, and in accordance with these views, have sent forth numbers to make it known. Through their instrumentality, in some places where, but a few years ago, all was darkness, the glorious light of the gospel has dawned, and the heavenly hosanna, "Salvation to our God, who sitteth upon the throne, and unto the Lamb," has become the morning and the evening sacrifice. By what God has already done, He is encouraging them to go forward. They feel this encouragement, and they will use every exertion to go forward, and that too with rapid strides, until they, in common with their fellow-Christians in other countries, have taken possession of the land ceded by God the Father to God the Son, when He bowed his head, and said, "It is finished." But they can do nothing, unless their pious young men enlist in their service. Upon these they are calling to come up to their help; and as you constitute one of the most important parts of the instruments to be employed, they are directing some of their loudest calls to you. Will you obey them? Methinks you should. The awful condition of immense multitudes who are on the road to eternal woe, and who must inevitably be lost unless you hasten to their relief, calls upon you to obey them. The obligations you are under to your blessed Savior for having sacrificed the joys of heaven, the comforts of the world, and even His own life, for you, as well as the great honor you may bring to Him, both here and hereafter, equally call upon you to obey them.

To your most serious and prayerful consideration, I now leave the subject of my letter. As the happiness or misery of millions, perhaps, depends upon the determination to which you may come, beware, O, beware, I entreat you, how you lightly dismiss it. Let every step you take in this matter, be taken in reference to that day when you must meet your Savior, with all those heathens to whose help you are called to flee, at His dread tribunal.

Very affectionately,

J. SCUDDER.

Southeastern Asia.

EXTRACTS FROM INSTRUCTIONS TO MISSIONARIES.

It was mentioned at p. 236 of the last number of the Herald, that on the evening of June 9th, Messrs. Munson, Lyman, Robinson, and Johnson, received the Instructions of the Prudential Committee in Boston, and Messrs. Tracy and Williams in New York. Messrs. Munson and Lyman are to spend some time in exploring

various islands of the Indian Archipelago; Messrs. Robinson and Johnson are to prosecute the mission in Siam; and Messrs. Tracy and Williams proceed to Canton in China, for which place they embarked at New York in the ship *Morrison*, captain Briggs, on the 15th of June. Some extracts will now be made from their Instructions.

The following general remarks were addressed to both companies of missionaries.

Before adverting particularly to the field of your mission, and describing your several and special responsibilities, it will be proper to call your attention to one or two general remarks, which you will not lose sight of in your correspondence with the Committee.

1. The aim of the Committee is to occupy, as speedily as possible, all the ground in that part of the world, which is accessible to the gospel, and is not occupied by other missionary societies, or in some other way supplied with the means of salvation through Jesus Christ. We are to lay our plans, and select our stations, and send forth our missionaries and printing apparatus, with a view to such a result; and the Bible and Tract Societies, as the Committee verily believe, will make their grants with a view to the same result. We shall always rejoice, indeed, in immediate, tangible results, such as can be distinctly seen by the churches across the great waters; but these are not to be the ultimate object of our plans, nor will we sacrifice or jeopardise the whole for a part. Every year the church of Christ is prosecuting this work more on principle; as a work the whole of which is required by the Lord Jesus, and must be performed. The church is laboring more and more on system, and with a view to ultimate and magnificent results. She is actuated and sustained in her efforts more and more by faith; and therefore in her warfare less needs the exciting influence of skirmishes, and victories achieved by small, insulated companies of her soldiery. She contends for a victory which shall extend, and raise the shout of triumph, along the whole line of her army, and round the whole world. In view of this auspicious disposition of the church, the Committee enjoin upon you the cultivation of enlarged views with regard to the object of your mission. Repose confidence in the churches. They are willing now to send forth and support a far greater number of missionaries than can be obtained; and this spirit of benevolent regard for the millions perishing in heathenism, is not stationary: it is advancing with accelerated progress. You may occasionally hear that the missionary treasury is exhausted and embarrassed; but such results, in time past, have not been owing to a decrease of benevolence in the churches, nor will they be in time to come. Their occasional re-

currence will be inseparable from human schemes, even with the wisest management that earth can afford; and the want of enterprise will be more sure to bring them, than an excess of it. Like occasional stagnations in commerce, they will come; but, by furnishing an opportunity and necessity for loud and general appeal, they are always overruled for good: nor did they ever yet oblige the Committee to refuse the services of a single missionary, or to recall one from the field. Repose unwavering confidence, then, in the churches. They will sustain the Board in all judicious plans for advancing Christ's kingdom among the heathen, and none the less vigorously if those plans are made with reference to the whole work to be done. Our aim will be to occupy central positions, where the press shall be erected, and the translator reside, and from whence there may be easy access to great surrounding districts. The most favorable positions must be the first sought and occupied. And not merely in one nation. It is not the command of Christ, nor is it wise, to delay till we gain full possession of one nation, before we enter another. Glad should we be if we could enter all heathen nations simultaneously, light up the fires of truth in all at the same moment, and pour the mingled cries of every benighted tribe and people at once upon the ears of the church. If there is any island we cannot now enter, we must occupy the point nearest to it; if any nation, we must, if possible, surround it.

2. We propose, in all ordinary cases, not to interfere with other missionary societies. It is not always an interference to labor on the same ground; but rarely is it desirable for missionaries of different societies to occupy the same district, especially if they belong to different religious denominations. The Board has acted on this maxim from the beginning. Its missions, with very few exceptions, have been established in districts, which, at the time, were occupied by no other Protestant societies. The exceptions were occasioned by direct invitation on the part of missionaries of other societies on the ground. A letter from the Rev. Mr. Gutzlaff urged us to send a mission to Siam. A letter from the Rev. Dr. Morrison and others, invited us to Canton and the Chinese empire. In recommending new missions and stations, keep in view this usage of the Board, and always inform the Committee what previous missionary efforts have been made in the fields proposed, what portions are already occupied, and what plans for occupation or enlargement on the part of other missionaries or societies you are acquainted with. "The field is the world," and it is large enough for all.

In your particular mission it is probable you will often come in contact with missionaries of other societies, and it is possible you may hereafter meet with those who

belong to different religious denominations from yourselves. With every missionary of the protestant name be on terms of Christian friendship. Provided they preach Christ, let them take their own way of uniting his disciples with the visible church. The noise of controversy on the rites and forms of Christianity, had better not be heard beyond the bounds of Christendom.

Remarks upon the Chinese.

Your field of missionary labor is co-extensive with that great community which speaks, and with that still more extensive community which reads, the Chinese language—the language of at least a fourth part of the human race; a medium of thought, doubtless, long before the existence of any of the other languages now spoken in the world; printed and stereotyped ages previous to the invention of printing in Europe; singular in its nature, and difficult of acquisition. Experience has discovered, however, that the difficulties are less than was supposed; and during the twenty years past, many of the mountains have been levelled and many of the valleys filled, which obstructed our approach to China. And as she rises to view, the Christian world is more and more impressed by the prospect. Her mountains, plains, rivers, and canals, are seen to be covered with people; while millions of the busy race are scattered over the neighboring countries and islands. Nor are they barbarians: they have arts and sciences; and among them are more persons who are able to read and write, probably, than in Great Britain and America combined. But the sun of their civilization, which rose four thousand years ago, has never ascended to the zenith, and it is now stationary, if not retrograding. When the warlike Scythian, two hundred years since, descended from upper Asia, and took possession of the throne, a combination of opposite qualities was effected in the national character, by which its elasticity and vigor were in some measure renewed. But the new qualities infused were fierce and warlike, and contained no sanitary principle; and that great nation, so admirably situated, and so populous and wealthy, more so indeed than any other, has probably been growing more polluted and sinful for two thousand years. We must distinguish between the excellent maxims contained in some of their sacred books, and the conduct of the people; nor must we suppose that their good maxims are understood in China in the same exalted and virtuous sense, in which they would be understood by a people enjoying the light of the gospel. It is said, by an enlightened observer, to be far otherwise. But the false sentiments and pernicious principles in their books, out-number and out-weight all the others. The most eminent sages of China were idolaters, and

worshipped the heavens and the earth, mountains and rivers, and the spirits of the dead. Even Confucius was an idolater. But when the sect of Fo, many ages after the time of Confucius, brought the sacred books of Boodhism from India, and, with more than Christian zeal, dispersed them over China, then error multiplied upon error, superstitions without number were introduced, the gods became innumerable, and idolatry was rendered far more degrading and demoralizing than before. Among that ancient people you will find, with some slight variations, the idolatry of Canaan, Egypt, Greece, Rome, Chaldea, and India. They worship every thing. They all repose confidence in charms and spells; and astrology, divination, geomancy, and necromancy, every where prevail. The sect of Confucius has no knowledge of a future state; and the heaven of the Boodhists is a sensual paradise; containing fortified palaces, groves of trees producing gems, pools of fragrant water, showers of sweet odors, and myriads of birds of exquisite plumage, singing on trees of gold, with ravishing notes of a hundred thousand kinds. Such is the paradise of Boodhism.

But the time does not permit us to dwell longer upon the *religious state* of the Chinese. You will make it an object of diligent inquiry; as you will, also, the character of their *morals*. These are described by Dr. Milne as accordant with the dark picture drawn by the apostle Paul in the introduction to his epistle to the Romans. The doctrine of the transmigration of the soul from one body to another, and of inevitable fate, freezes and paralyzes the social principle. Alas! how generally is the cry of the exposed and dying female infant disregarded in China! Beneath a parade of manners reduced to the most regular form, how much does one, acquainted with the language and spirit of the people, see to deplore!—the nation groaning under oppression and violence; their courts filled with bribery and injustice; their markets with cozening and deceit; their monasteries with ignorant and indolent ascetics; their houses with concubines, and even worse abominations!

Such is the character and condition of the people, to whom the Committee, sustained by the word and providence of God, and by numerous churches in this land, send you with the "glorious gospel of the blessed God." But while our increasing knowledge reveals more and more to awaken our pity, it affords additional encouragement to hope for better days.—*Instr. to China missionaries.*

Papal and Greek Missions in China.

The history of papal missions in China is fraught with instruction. Though there were doubtless pious men among their missionaries, yet the causes of their ultimate

disaster and ruin were anything but the spirit of the gospel. Divisions, jealousies, angry disputations among themselves, love for the honors of a court, ambition of power;—such, in general, were the causes of their overthrow, and of the odium which has since come upon the Christian name. That was a terrible persecution, which prostrated the extensive fabric they had reared in China. It is found, however, that no enemy is so inveterate, none so annoying and dangerous, which protestant missions have to encounter, as papal establishments in the unenlightened portions of the world. With invincible perseverance, and by every means in their power, they oppose our schools, and the circulation of the Holy Scriptures. Had their missions in China been attended with permanent success, that success would have been more formidable to us, than the present exclusive policy of the Chinese government. Perhaps it is well for the cause of truth and righteousness, that there is no more of the papal power remaining in that country. Just a century has elapsed since these missions received their fatal blow; and now they exist only at Peking, where they are barely tolerated for scientific purposes; and in some of the interior and southern provinces, where they are concealed from public observation by distance and mountains. Since the year 1728, the Russians, by virtue of a treaty, have had an establishment at Peking, of six ecclesiastical and four lay members; but that establishment makes no attempts to propagate the gospel in China.

In short, China has nothing to hope either from the Greek or Roman churches. And she is naturally jealous of England, whose empire she knows extends over the greater part of India, and whose victorious army, in the Burmese war, nearly reached her western border. It would seem, therefore, that Providence throws the chief burden of responsibility for the spiritual illumination of China, upon the protestant churches of this new world. If her government can be made to understand our position on the earth; and that we no more acknowledge the authority of the pope than they do themselves; and that we utterly disclaim the right of interfering in the civil governments of nations;—is it too much to suppose that she will at least connive at our efforts, while they are discretely made?—*Instr. to China Miss.*

Voyages of Mr. Gutzlaff.

The late voyages of Mr. Gutzlaff along the coast of China, demonstrate a strong disposition among the people to welcome foreigners who come peaceable to their shores. The fact is so obvious, that these voyages will probably constitute an era in the commercial and religious history of that country. Already is mercantile enterprise awake, and determined, if possible, to break

down the barriers against trade erected by the government; and the prospect now is, that what cannot be effected by embassies and treaties, will be silently accomplished by public opinion in China, roused by the voice of commerce along her whole extent of sea-coast to control and change the laws. Here, brethren, we see the elements of human society put in motion and controlled, by the gracious Providence of our God, for the advancement of his religion; and it is a glorious fact, that war, revolution, colonization, commerce, science, art, and a thousand other causes, are bringing every part of the earth within reach of the church, and preparing a high way for her through all nations.—*Instr. to China Miss.*

Directory for exploring the Islands.

Mr. Munson and Mr. Lyman are bound on a tour of observation and inquiry among the islands of the Indian Archipelago. The particular islands and districts, the order in which they shall receive attention, and the time to be spent in each, must be left in great measure to be determined after your arrival, in view of facts as they shall then appear.

Your first care will be to make a safe and proper disposition of your families, and to acquire the Malay language, which is extensively spoken in the field you are to traverse.

This being done, the Committee recommend that you proceed to Pulo Nias, an island lying off the coast of Sumatra, and said to contain more than 200,000 souls;—a singularly interesting race of pagans, and deserving immediate attention, according to the account given of them by Sir Thomas Raffles. Some other small islands in the neighborhood of this may be worthy of attention.

Having acquainted yourselves with the people of Pulo Nias, you will proceed, if possible, to the northwestern part of Sumatra, for the purpose of investigating the character and condition of the Battas, an extensive and populous nation, occupying the part of the island between Acheen and Menangkabu, from shore to shore. The interior is said to be thickly inhabited, and the nation to consist of between one and two millions of souls. This people was visited by Sir Thomas Raffles, and he has given an exceedingly interesting account of them, with which you are acquainted. You will inquire if any traces are left of the labors of Mr. Burton, a Baptist missionary from England, who spent several years among them, until he fell a victim to the climate.

The Mohammedans are said to be making vigorous efforts, by violent means, to propagate their religion in some of the interior parts of Sumatra. In general, paganism is believed to prevail in the interior of all the large islands; but along the coasts of

most of the islands in the Malayan Archipelago, the Mohammedan religion has obtained a footing. In some places it has strong ecclesiastical establishments. Versions of the Koran or parts of it, are said by Dr. Milne to have been made into Chinese, Malay, Maccassar, and probably other languages. You will inquire, wherever you go, into the extent of the Mohammedan religion, and the hold it appears to have on the minds of the people.

The languages spoken in the several islands, you will make also a special subject of inquiry. Sumatra, Java, Celebes, the Sulu Islands, the Moluccas, and Borneo, compose what may properly be termed the Malayan groupe. The Malays are found on the shores of these islands, but, according to Raffles, no where in their interior, except the state of Menangkabu, in the interior of Sumatra. That excellent authority describes them as one people, have one language, possessing a similar character and similar customs. The Scriptures have been printed for them, both in the Arabic and Roman letters. The other parts of the islands are said to be peopled by nations radically distinct from the Malays; speaking languages entirely different, and using a variety of written characters, original and peculiar to each. These few hints will suggest important topics of inquiry while you are upon the great island of Sumatra.

Having refreshed yourselves after this tour, and forwarded a report concerning it for the use of the Committee, you will consider whether a voyage to Amboyna will not be expedient. This island is the Dutch metropolis of the Moluccas, and the central point of a successful mission conducted by the Netherlands Missionary Society. That excellent missionary, Mr. Kam, formerly connected with the London Missionary Society, and now with the Netherlands Society, is understood to be still residing at Amboyna, and will be able and disposed to give you much information concerning the numerous islands, and groups of islands, in that part of the Archipelago; and from Amboyna you cannot find it difficult to procure a passage to Ceram, Celebes, Jilolo, New Guinea, or any other islands in that quarter, which you may desire to visit. It is said that when the Dutch power was in its height in the east, Christian teachers were dispersed over the whole chain of islands extending from Lambok to the great island of Timor, southwest of Amboyna.

The only other island, which the Committee will particularly commend to your attention in these Instructions, is Borneo, one of the largest in the world. Various and conflicting accounts are given by travellers concerning the character and manners of the people. But whatever be the facts, we must endeavor to establish a mission among them as soon as possible, and

you will probably be able to visit some parts of that island, and determine upon the most suitable locations.

Among the primary points claiming your attention wherever you go, are the topography of the island or district—the various communities, population, languages, religions—the intellectual, moral, and social condition of the people—their disposition to receive Christian teachers—the means of access to them, and the facilities for sustaining a mission when once established among them.

Your reports for the Committee should be drawn up with the greatest care. The Committee will desire your opinions, and the facts and considerations upon which these opinions are founded. Beware of overstating, coloring, precipitancy; beware of prejudice, despondency, enthusiasm. Be sober-minded. Daily and hourly watch unto prayer. Remember your great responsibility. Feel deeply and habitually that you will accomplish nothing without divine influence to guide, sustain, and bless you.—*Instr. to Mr. Munson and others.*

Indians in New York.

EXTRACTS FROM LETTERS OF MR. BLISS,
DATED AT CATTARAUGUS.

Various Notices respecting Cattaraugus and Alleghany.

UNDER date of March 9th, 1833, Mr. Bliss writes concerning the state of the church at Cattaraugus—

I am not able to make so favorable a report in respect to religion as I could wish, or as you may expect, after what you heard from us last November. Some of the persons who appeared to be much affected at the protracted meeting, were intemperate persons, who soon returned to their cups. I fear that there was in reality but little good produced on account of an unpreparedness on the part of the church. A number of the members were undergoing a course of discipline. We have, however, settled most of the difficulties. The brethren have come forward and made their confessions, and are restored. One or two trying cases yet remain. There seems to be a disposition on the part of many in the church, to have all difficulties disposed of, and to do their duty. We have had one addition to the church this winter, of a young man belonging to a white family. I think there is manifestly a spirit of inquiry respecting duty, on the part of many in the church, and a very rapid increase of Christian knowledge. They are very inquisitive to know what is right.

Under the same date, writing in respect to the church on the Alleghany Reservation, of

which also, he has the pastoral charge, Mr. Bliss remarks—

On account of the extreme badness of the roads, I did not go to Alleghany until the last of December. I then staid several days, and preached nine times. Also married one couple.

I went again at the convention in February. We had a very interesting season. Several sermons were delivered, reports and addresses given, four couples married, and the Lord's supper celebrated.

The way seems to be now prepared for them to have a minister at Alleghany. They are very desirous to have one. The chiefs will not probably object to their having one on the reservation. I expect to go there again next week and examine several candidates for admission to the church. The Christian party there as well as here, are very eager after the truth. They sometimes sit up half the night to ask questions in respect to their duty.

Concerning the school, Mr. Bliss adds—

We have had more than fifty different scholars, including eight or ten white children who board at home. Between thirty and forty children have boarded at the station, and had constant supervision. Many of the children are almost without clothes, and great efforts have been necessary to keep them clad in a manner suitable to attend school. We are very much in need of more clothing, there being scarcely any thing on hand for summer wear for the children. The Indians have sustained the school in their way remarkably well. The children, with a few exceptions, have attended very constantly, and made good improvement.

Northwestern Indians.

ANNEXED to the "Constitution, &c. of the Algic Society," which will be more particularly noticed in a subsequent part of this number, are the following extracts from letters from the Rev. W. T. Boutwell, missionary of the Board at La Pointe, Lake Superior, dated September 17, 1832. In one of the letters, after stating some discouraging circumstances, he remarks—

Think not, however, that I am discontented or unhappy here. No, far from it. I am always content, always happy, when I am conscious duty calls me. Here I have a hundred fold more work than I have hands or strength to perform. As I have mentioned in a line to brother Porter the facts relative to my school, the Indians, my exercise, &c., I need not repeat them. I endeavor daily to do something at the language. But imagine, for one moment,

what you could do with a boy (the only interpreter) who knows neither English, French, nor Indian, and yet is in the habit of mangling all. * * * However, I find by daily visiting the lodges, that I may retain, and possibly add a little to my Chipewewa, now and then. I find there is a trifling difference between the language as spoken here, and at the Sault. The difference consists principally in the accent. I find the interchangeables, if possible, more irregular here than there.

The old chief is very pleasant and kind. I find him a very good standard for testing accents. He enunciates very distinct. His youngest son has attended school till Mr. W. recently sent him with one of his men to Yellow River. He had commenced reading in easy prose. There is a little girl in our family who now reads off with correctness and considerable fluency, in prose. Others are equally advanced, though none who are pure Indian.

In a letter to the Rev. J. Porter, at Sault Ste. Marie, of the same date, Mr. Boutwell remarks—

From four to five hours, I spend in a neat little school of from 20 to 25, which at first was untamed as so many wild asses' colts. But I began as I intended to go along, making the crooked straight and the rough places smooth. My school now understand me, and I them. To exclude boasting, I am not ashamed to have any one compare it with a New England school for order, discipline and progress. Some of the Indian boys looked prodigious wild at first, as they peeped in at the door, and whispered Mr. — did not do so. Some of them are getting over their fears and venture in, where I hope by and by, to draw many more. It would be thought small business by not a few perhaps, were they situated as I am. I could not help asking myself, even at times—must you pass through college halls to qualify yourself to teach these children? But I always found a ready answer, "Despise not the day of small things." "In due time you shall reap if you faint not!"

To give you a specimen of La Pointe discipline, before I leave the subject of schools, one day a little girl played truant. Her father happened to pass by and saw her. The first I heard was an outcry which thrilled through the whole school. I stepped to the door when the father had a piece of a canoe rib, laying it on to the child's back with all his might, and crying pindigeu, pindigeu, every blow. He followed her quite to the door, and whipped her into the house, and requested me to let him know when she was absent again. This man with difficulty was at first persuaded to let his children go to school. He is a catholic.

The larger part of this band of Indians, are now on the island. I make it a rule to visit more or less every day, and have always been kindly received. Some of them manifest all that indifference, and

hesitate not to speak out what they think—just as I anticipated. But I had much rather an Indian would tell me, than another, that he does not believe, nor care for me, nor what I say."

Proceedings of other Societies.

FOREIGN.

NETHERLANDS MISSIONARY SOCIETY.

Voyage of Rev. Charles Gutzlaff along the Coast of China.

[Concluded from p. 252.]

A Manufactory of Idols.

In the afternoon, Sept. 22d, we passed a grove, on the left bank of the river Pei-ho, which is said to have been visited by the emperor Keenlung. It contains a few houses, but is at present a mere jungle. On the opposite bank we observed a shop, having a sign with this inscription, written in large capitals, *Idols and Budhas of all descriptions newly made and repaired*. This sign told plainly the condition of the people around me, and called forth earnest intercession on their behalf.

Approach Teentsin.

The scene, as we approached Teentsin, became very lively. Great numbers of boats and junks, almost blocking up the passage, and crowds of people on shore, bespoke a place of considerable trade. After experiencing much difficulty from the vessels which thronged us on every side, we, at length, came to anchor in the suburbs of the city, in a line with several junks lately arrived from Soakah, and were saluted by the merry peals of the gong. I had been accustomed to consider myself quite a stranger among these people, and was therefore surprised to see the eyes of many of them immediately fixed on me. My skill as a physician was soon put in requisition. The next day, while passing the junk on my way to the shore, I was hailed by a number of voices, as the *seensang*—"teacher," or "doctor;" and, on looking around me, I saw many smiling faces, and numerous hands stretched out to invite me to sit down. These people proved to be some of my old friends, who, a long time before, had received medicines and books—for which they still seemed very grateful. They lauded my noble conduct in leaving off barbarian customs, and in escaping from the hand of barbarians, to come under the shield of the "son of heaven." They approved of my design in not only benefiting some straggling rascals (according to their own expression) in the out-ports of China, but in coming also a great distance, to assist the faithful subjects of the celestial empire. They knew even that *seensang-neang*, "the lady teacher," (my late wife,) had died; and consoled with me on account of my irreparable loss.

It very soon appeared that I was known here as a missionary, as well as in Siam; and hence I thought it my duty to act boldly, but at the same

time with prudence. Some captains and pilots, afflicted either with diseased eyes, or with rheumatism, were my first patients. They lived in a miserable hovel near the banks of the river, and were preparing to smoke the "delicious drug," when I entered, and I upbraided them sharply for their licentiousness. From my severe remarks on their conduct, they concluded, that I had some remedy for the use of the drug, and intimated their opinion to others. The success of my first practice gained me the esteem and friendship of a whole clan or tribe of the Chinese, who never ceased to importune me to cure their natural or imaginary physical defects. The diseases of the poorer classes here, seemed as numerous as in any part of India. They generally complained of the unskillfulness of their doctors, whose blunders I had frequently to correct. Chinese doctors are, usually, unsuccessful literati, or persons fond of study. They claim the title of doctor as soon as they have read a number of books on the subject of medicine, without showing by practice that they are entitled to the appellation. Their minute examination of the pulse, which is frequently very correct, gives them some claim to the title of able practitioners. Anatomy, a correct knowledge of which must be gained from dissection, the Chinese regard as founded on metaphysical speculations, and not in truth. Their materia medica is confined chiefly to herbs; which are the principal ingredients of their prescriptions. They have some very excellent plants, but injure and weaken their effect by mixing them up as they do—often sixty or seventy in one dose. They generally foretel the precise time of the patient's restoration, but are often found mistaken. To stand against men of this description, who are so very wise in their own imagination, was not an easy task; but I always convinced them, by facts, that our theories, when reduced to practice, would have the most salutary effect.

Invited to the house of a Chinese.

Kam-sea, a merchant of considerable property from Fuhkeen, and a resident at Teentsin, invited me to his house; this was on the 15th of the 8th moon, and consequently during the *Chung-tseu** festival. Mandarins in great numbers hastened to the temple; priests dressed in

* That is, the festival of middle-autumn. This is a very great festival among the Chinese, and is observed partially throughout the whole month, by sending presents of cakes and fruit, from one person to another; but it is chiefly celebrated on the 15th and 16th days: on the 15th, oblations are made to the moon, and on the 16th, the people and children amuse themselves with what they call "pursuing the moon." The legend respecting this popular festival is, that an emperor of the Tang dynasty being led, one night, to the palace of the moon, saw there an assembly of nymphs, playing on instruments of music; and, on his return, commanded persons to dress and sing, in imitation of what he had seen.

black—friars and nuns clothed in rags; and an immense number of beggars paraded the streets; and when I passed, filled the air with their importunate cries. All the avenues were thronged; and in the shops—generally filled with Chinese manufactures, but sometimes also with European commodities—trade seemed to be brisk. The town, which stretches several miles along the banks of the river, equals Canton in the bustle of its busy population, and surpasses it in the importance of its native trade. The streets are unpaved; and the houses are built of mud; but within they are well furnished, with accommodations in the best Chinese style. A great many of the shop-keepers, and some of the most wealthy people in the place, are from Fuhkeen; and the native merchants, though well trained to their business, are outdone by the superior skill of the traders from the south.

Kam-sea's house is situated in the middle of the city, and is well furnished; he received me cordially, and offered me a commodious room. The crowd of people at his house was great, and many questions were asked by them concerning me; but as the Fuhkeen men acknowledged me to be their fellow-citizen, these questions were easily set at rest. A mandarin of high rank, who heard of my arrival, said, "This man, though a stranger, is a true Chinese; and, as several persons seem anxious to prevent his going up to the capital, I will give him a passport, for it would be wrong, that, after having come all the way from Siam, he should not see the 'dragon's face.'"

Intercourse with the People.

The curiosity to see me was, during several days, very great; and the captain's anxiety much increased, when he saw that I attracted the attention of so many individuals. There were some, who even muttered that I had come to make a map of the country, in order to become the leader in a premeditated assault on the empire. Yet all these objections were soon silenced, when I opened my medicine chest, and with a liberal hand supplied every applicant. God, in his mercy, bestowed a blessing on these exertions, and gave me favor in the eyes of the people. Several persons of rank and influence paid me frequent visits, and held long conversations with me. They were polite and even servile in their manners. Their inquiries, most of them trivial, were principally directed to Siam; and their remarks concerning Europe were exceedingly childish. The concourse of people became so great, at length, that I was obliged to hide myself. A gentleman, who lived opposite to the house where I resided, wishing to purchase me from the captain, with a view to attract customers by my presence, offered to pay for me the sum of 2,000 taels of silver (about 2,700 dollars.) My patients had now become so numerous as to engross all my attention; from very early in the morning till late at night, I was constantly beset by them, and often severely tried. Yet I had frequent opportunities of making known to them the doctrines of the gospel, and of pointing out the way of eternal life.

Obstacles to visiting the Capital.

It had been my intention to proceed from Teentsin up to Peking, a journey which is made in two days. To effect this, it would have been

necessary to learn the dialect spoken in this province, and to have obtained the acquaintance of some persons resident at the capital. For the accomplishment of the first, there was not sufficient time, unless I should resolve to abandon the junk in which I had arrived, and to stay over the winter; but for the attainment of the latter, some individuals very kindly offered their services. I thought it best, therefore, to stay and to observe the leadings of providence. Some experiments, which I made, to cure the habit of opium-smoking, proved so successful, that they attracted general notice; and drew the attention of some mandarins, who even stopped to pay me a visit, and to request my aid, stating that his imperial majesty was highly enraged, because so many of his subjects indulged in this practice. But, as soon as the Chaou-chow and Fuhkeen men observed, that the native patients were becoming too numerous, they got angry, saying, "This is our doctor, and not yours;" and, as this argument was not quite intelligible, they drove many of the poor fellows away by force. In a few days, moreover, the whole stock of medicines I had with me was exhausted, and I had to send away with regret, those poor wretches, who really stood in need of assistance.

Trade of Teentsin.

In the mean time our men went on with their trade. Under the superintendence of some officers, who had farmed the duties, they began to unload, and to transport the goods to the storehouses. Many a trick was played in order to avoid the payment of duties, although they were very light. Indeed, the sailors' merchandise was almost entirely exempt from all charges. As soon as the goods were removed to the warehouses, the resident merchants made their purchases, and paid immediately for their goods in sycee silver. These transactions were managed in the most quiet and honest manner, and to the benefit of both parties. On the sugar and tin very little profit was gained, but more than 100 per cent was made on the sapan-wood and pepper, the principal articles of our cargo. European calicoes yielded a profit of only 50 per cent; other commodities, imported by Canton men, sold very high. On account of the severe prohibitions, there was a stagnation in the opium trade. One individual, a Canton merchant, had been seized by government; and large quantities of the drug imported from Canton, could find no purchasers.

The trade of Teentsin is quite extensive. More than 500 junks arrive annually from the southern ports of China, and from Cochin-china, and Siam. The river is so thronged with junks, and the mercantile transactions give such life and motion to the scene, as strongly to remind one of Liverpool. As the land in this vicinity yields few productions, and the capital swallows up immense stores, the importations, required to supply the wants of the people, must be very great. Though the market was well furnished, the different articles commanded a good price. In no other port of China is trade so lucrative as in this; but no where else are so many dangers to be encountered. A great many junks were wrecked this year; and this is the case every season; and hence the profits realized on the whole amount of shipping, are comparatively small. Teentsin would open a fine field for foreign enterprise; there is a great demand for

European woollens, but the high prices which they bear, prevent the inhabitants from making extensive purchases. I was quite surprised to see so much sycee silver in circulation. The quantity of it was so great, that there seemed to be no difficulty in collecting thousands of taels, at the shortest notice. A regular trade with silver is carried on by a great many individuals. The value of the tael here, varies from 1,300 to 1,400 cash. Some of the firms issue bills, which are as current as bank-notes in England. Teentsin, possessing so many advantages for commerce, may very safely be recommended to the attention of European merchants.

Character of the People.

By inquiries, I found, that the people cared very little about their imperial government. They were only anxious to gain a livelihood and accumulate riches. They seemed to know the emperor only by name, and were quite unacquainted with his character. Even the military operations in western Tartary were almost unknown to them. Nothing had spread such consternation amongst them as the late death of the heir of the crown, which was occasioned by opium smoking. The emperor felt this loss very keenly. The belief that there will be a change in the present dynasty is very general. But in case of such an event, the people of Teentsin would hear of it with almost as much indifference, as they would the news of a change in the French government. The local officers were generally much dreaded, but also much imposed upon. They are less tyrannical here, in the neighborhood of the emperor, judging from what the people told me, than they are in the distant provinces. When they appear abroad it is with much pageantry, but with little real dignity. Indeed I saw nothing remarkable in their deportment. No war junks, nor soldiers were to be met with—though the latter were said to exist. To possess fire-arms is a high crime, and the person found guilty of so doing is severely punished. Bows and arrows are in common use. There are no military stores;—but great stores of grain. The grain junks were, at this season, on their return home.

The features of the inhabitants of this district more resemble the European, than those of any Asiatics I have hitherto seen. The eye had less of the depressed curve in the interior angle, than what is common, and so characteristic, in a Chinese countenance. And, as the countenance is often the index of the heart, so the character of these people is more congenial to the European, than is that of the inhabitants of the southern provinces. They are not void of courage; though they are too grovelling to undertake any thing arduous or noble, and too narrow-minded to extend their views beyond their own province and the opposite kingdom of Corea. They are neat in their dress; the furs which they wear are costly; their food is simple; and they are polite in their manners. The females are fair, and tidy in their appearance—enjoy perfect liberty, and walk abroad as they please.

The dialect spoken by the inhabitants of Teentsin abounds with gutturals; and for roughness is not unlike the language of the Swiss. The people speak with amazing rapidity, scarcely allowing time to trace their ideas. Though their dialect bears considerable resemblance to the mandarin, yet it contains so many local phrases, and corruptions of that dialect, as to be

almost unintelligible to those who are acquainted only with the mandarin tongue.

The natives here seemed to be no bigots in religion. Their priests were poorly fed, and their temples in bad repair. The priests wear all kinds of clothing; and, except by their shaved heads, can scarcely be distinguished from the common people. Frequently, I have seen them come on board the junk to beg a little rice, and recite their prayers, with a view to obtain money. But, notwithstanding the degradation of the priests, and the utter contempt in which their principles and precepts are held, every house has its *lares*, its sacrifices, and offerings; and devotions (if such they may be called) are performed, with more strictness even than by the inhabitants of the southern provinces. Such conduct is a disgrace to human nature, and without excuse; "because that which may be known of God is manifest in them; for God hath showed it unto them." (Rom. i. 19.) Yet, prostituting the knowledge of a supreme ruler, they bow down before an image of wood or stone, and say—"this is my creator."

I made many inquiries, in order to ascertain whether there were any Roman Catholics in this part of the country, but no trace, not even of their having once been here, could be found. There were Mohammedans, however, and with some of them I had opportunities of conversing. They seemed tenacious enough of their creed, so far as it regarded food—they would not even dine with a heathen—but in their notions of deity they were not at all correct. In their dress, they differ very little from their heathen neighbors; and they are quite like them also in their morals. Though they are somewhat numerous, they never influence public opinion, or show any anxiety to make proselytes.

The number of inhabitants which belong to the middling classes, properly so called, is not large. A few individuals are immensely rich; but the great mass of the population are sunk in abject poverty. I saw very little among the inhabitants of Teentsin, that could give them a just claim to be called a literary people. They are industrious, but not skilful workmen; and even their industry furnishes few articles for exportation. In a few manufactures, such as tapestry, coarse woollens, and glass, they succeed well. With such an overflowing population, it would be wise policy in the government, to allow emigration, and to open a trade with foreign nations, in order to furnish sufficient employment and sustenance for the increasing multitudes of people; otherwise, there is reason to fear, lest, ere long, pressed by want and hunger, they fall back upon and destroy those, whom they have been taught to revere as their political fathers. I am inclined to believe, from all that I have seen of this people, that they are susceptible of great improvement, and that reform might more reasonably be expected among them, because of the extreme simplicity of their manners. Teentsin, as has been already observed, presents an inviting field to the enterprising merchant; but to the Christian philanthropist, whose attention may be directed to these regions, it not only affords an inviting field, but presents claims—claims which ought not to be disregarded.

Our sailors, having disposed of their part of the cargo, and obtained their full wages, gave themselves up to gambling—the general diversion of this place. Nor did they desist from this practice, until most of them had lost every thing

they possessed. They had now to borrow money in order to purchase clothes, to protect them against the inclemency of the weather; new scenes of contention and quarrelling were daily exhibited; and the lives, as well as the persons of some individuals, put in great jeopardy. They also indulged freely in the use of spirituous liquors, which were very strong and intoxicating; and finally they betook themselves to wretched females. In these circumstances, their misery was extreme; several of them were seized upon by their creditors, some hid themselves, and others absconded.

Leaves Teentsin.

As we had arrived here so late in the season, just at the time when many of the junks were about leaving, it was necessary to shorten our stay, lest the Pei-ho freezing up, should detain us over the winter. On the 17th of October, we began to move slowly down the river. Before leaving Teentsin, I received numerous presents, which were accompanied with many wishes for my welfare. A great many persons came to take an affectionate leave of me, at our departure. At the earnest request of some individuals, I was constrained to promise, that, if God should permit, I would return the next year; and, in the case of such a visit, some of them engaged to accompany me to the capital—while others, wanted to make with me a journey over land from Teentsin, to Hea-mun (Amoy.) I can scarcely speak in too high terms of the kindness I enjoyed during the whole time I was at this place; and the reason for such unexpected treatment, I must ascribe to the merciful interposition of the Almighty, under whose banner I entered on this undertaking. The favor and kindness experienced in Teentsin were a rich compensation for my former bereavements and trials. My health also was again restored, and I could cheerfully perform the duties devolving upon me.

Sails to Kin-chow in Leaou-tung.

We all had provided ourselves with furs; and we were now, at length, proceeding to Leaou-tung, which is situated on the north of the gulf of Petcheloe, on the frontiers of Mantchou Tartary. As Teentsin furnishes no articles for maritime exportation except the *tsauo*, or "date," the junks arriving here, sell their cargo, and then proceed to some of the ports of Leaou-tung, where a part of their money is invested in peas and drugs. Though we had the current in our favor, we were a long time in reaching Ta-koo, and this because the sailors were fonder of gambling than of working the junk. At Ta-koo we were delayed several days, waiting for our captain and one of the passengers, who were left behind. While at this place, I was invited by the port-master to dine with him, on shore, but was prevented by the inclemency of the weather; several physicians, also, came on board, to consult with me concerning difficult cases, and received my instructions with much docility. After further delay, occasioned by a strong north wind, we finally got under weigh, October 28th, with a native pilot on board. We soon passed the Sha-loo-poo-teen islands; and, having a very strong breeze in our favor, arrived at the harbor of Kin-chow, in the district of Fung-teen-foo, about fifteen leagues distant from Moukden, the celebrated capital of Manchouria.

The persons with whom I conversed about the place told me, that it differed very little from the other cities in this district. The Mantchou Tartars, who live hereabouts, are numerous, and lead an idle life, being principally in the employ of the emperor, either directly or indirectly. There seems to be but little jealousy between them and the laboring class of Chinese.

There are two other harbors in this district, viz. Nan-kin (or southern Kin-chow, so called to distinguish it from the northern place of the same name,) and Kea-chow. The latter is the most spacious and deep, and is capable of containing a large fleet. The harbor of Kin-chow is shallow, surrounded by rocks, and exposed to southern gales. Junks cannot approach within several miles of the shore, and all the cargo must be brought off in lighters. This country abounds with peas, drugs, and cattle of every kind. It is, on the whole, well cultivated, and inhabited principally by Mantchou Tartars, who, in their appearance differ very little from the Chinese. The Fuhkeen men, here also, have the trade at their command; and quite a large number of junks annually visit the harbors of Leaou-tung.

Reception at Kin-chow.

It was a long time after we arrived at Kin-chow, before we could go on shore, on account of the high sea. It became generally known among the inhabitants, ere I had left the junk, that I was a physician, and anxious to do good; and I was, therefore, very politely invited to take up my residence in one of the principal mercantile houses. It was midnight when we arrived on shore, and found a rich entertainment and good lodgings provided. The next morning crowds thronged to see me; and patients were more numerous than I had any where else found them, and this because they have among themselves no doctors of any note. I went immediately to work; and gained their confidence in a very high degree. There was not in the whole place, nor even within the circuit of several English miles, one female to be seen. Being rather surprised at such a curious fact, I learned, on inquiry, that the whole female population had been removed by the civil authorities, with a view to prevent debauchery among the many sailors who annually visit this port. I could not but admire this arrangement, and the more especially, because it had been adopted by heathen authorities, and so effectually put a stop to every kind of licentiousness.

Character of the place and people.

Kin-chow itself has very little to attract the attention of visitors; it is not a large or handsome place. The houses are built of granite (which abounds here); and are without any accommodations, except a peculiar kind of sleeping places, which are formed of brick; and so constructed, that they can be heated, by fires kindled beneath them.

On the summit of a high mountain in the neighborhood, there is a small temple; and also several others on the low ground, in the vicinity. One of the latter I visited: it was constructed in the Chinese style, and the idols in it were so deformed, that they even provoked a smile from my Chinese guide. In the library of one of the priests, I found a treatise on repentance, con-

sisting of several volumes.—There are here many horses, and carriages; but the carriages are very clumsy. The camel is likewise common here, and may be purchased very cheap.—The Chinese inhabitants, of whom many are emigrants from Shantung, speak a purer dialect than those at Teentsin. They are reserved in their intercourse, and in the habit of doing menial service; while the Fuhkeen men carry on the trade and man the native fishing craft. After having supplied the manifold wants of my patients, in this place, I distributed to them the word of life, and gained their esteem and affection.

Leaves Leautung.

The 9th of November was a very pleasant day; but during the night, the wind changed, and a strong northerly breeze began to blow. In a few hours, the rivers and creeks were frozen up. The cold was so piercing, that I was obliged to take the most active exercise, in order to keep myself warm; while the Chinese around me, covered with rags and furs, laid down and kept themselves quiet. The wind, at length, blew a gale, and we were in imminent danger of being wrecked; but the almighty hand of God preserved us, whilst a large junk, better manned than our's, was dashed in pieces, near to us. Business was for some days, quite at a stand, and I had reason to fear the junk would be ice-bound. The sailors on shore whiled away the time, smoking opium day and night. Some of them bought quails, and set them fighting for amusement. Indeed, there was not the least anxiety manifested in regard to the vessel; and it was owing to the unremitting severity of the cold, that we were, at last, driven away from Kin-chow. The sailors delayed so long on shore, that the favorable winds were now passed away; and, dissatisfied with the dispensations of divine providence, they murmured, and gave themselves up again to gambling and opium smoking.

On the 17th of November, we finally got under weigh, passed along the rugged coast of Leautung, and, on the next day, reached the province of Shantung. Unluckily for us, snow now began to fall, and our sailors thought it expedient to come to anchor, though we had a fair breeze, which would have enabled us to make the Shantung promontory. My strongest arguments and representations were all to no purpose;—"Down with the anchor, enter the cabins, smoke opium, and take rest," was the general cry among the men. The next day, they showed no disposition to proceed, and went on shore to buy fuel. When we were again under weigh, and the wind was forcing us round the promontory, the sailors thought it best to come to anchor at Too-sik-tow (or Ta-shih-taou,) near to the promontory, where there is a large harbor. This place is too rocky to yield any provisions; but some of the adjacent country is well cultivated, and furnishes good supplies. The inhabitants carry on some trade in drugs, but are generally very poor. The sailors crammed our junk, already well filled, till every corner was overflowing with cabbage and other vegetables. Even the narrow place where we dined was stuffed full;—"we must trade," was their answer, when I objected to these proceedings.

A favorable breeze now began to blow, and I tried to persuade the men to quit the shore, and

get the junk under weigh. They, however, told the pilot plainly, that they did not wish to sail; but after many intreaties, he finally prevailed on them to weigh anchor. A fair wind had almost borne us out of sight of the promontory, when the breeze veered round to west, and the sailors immediately resolved to return and anchor; all sails, therefore, were hoisted in order to hasten the return; but the wind changing back again to a fair point, they were unable to effect their purpose, and so cast anchor. They continued in this situation, exposed to a heavy sea, till the wind abated; then they entered the harbor, and went on shore, the same as previously—wholly regardless of the wind, which had now again become fair. I strongly expostulated with them, and urged them to go out to sea, but "It is not a lucky day," was their reply. Nor was it till after a wearisome delay, and when other junks, leaving the harbor, had set them an example, that they were, at length, prevailed on to get under weigh. We had not proceeded more than fifty leagues, when the fellows resolved once more to return, but were prevented by strong northerly gales, which now drove us, *volens volens*, down the coast.

Return Voyage.

Though the sea was amazingly high, when we came to the channel of Formosa, we saw many fishing boats, in all directions. I have never met with more daring seamen than those from Fuhkeen. With the most perfect carelessness, they go, four in number, in a small boat, over the foaming billows; while their larger vessels are driven about, and in danger of being swallowed up by the sea. Formerly, these same men, who gain a livelihood by fishing, were desperate pirates, and attacked every vessel they could find. The vigilance of the government has produced this change; and, at present, piratical depredations are very unfrequent in the channel of Formosa.

On the 10th of December, after having suffered severely from various hardships, and having had our sails torn in pieces, by the violent gales, we, at length, saw a promontory in the province of Canton—much to the joy of us all. At Soah-boe (or Shan-wei,) a place three days sail from Canton, our captain went on shore, in order to obtain a permit to enter.

We proceeded slowly in the mean time, and I engaged one of my friends to go with me to Macao, where, I was told, many barbarians lived. All the sailors, my companions in many dangers, took an affectionate leave of me; and in a few hours after, I arrived at Macao, on the evening of the 13th of December, and was kindly received by Dr. and Mrs. Morrison.

Concluding Remarks.

The reader of these details should remember, that what has been done is only a feeble beginning of what must ensue. We will hope and pray, that God in his mercy may, very soon, open a wider door of access; and we will work so long as the Lord grants health, strength, and opportunity.—I sincerely wish that something more efficient might be done for opening a free intercourse with China, and would feel myself highly favored, if I could be subservient, in a small degree, in hastening forward such an event. In the merciful providence of our God and Savior, it may be confidently hoped, that

the doors to China will be thrown open. By whom this will be done, or in what way, is of very little importance; every well-wisher and co-operator will anxiously desire, that all glory may be rendered to God, the giver of every good gift.

The kindness wherewith I was received by the foreign residents at Macao and Canton, formed quite a contrast with the account the Chinese had given me of "barbarian character," and demands my liveliest gratitude. Praise to God, the Most High, for his gracious protection and help, for his mercy, and his grace!

It has been previously mentioned in the *Herald*, that Mr. Gutzlaff had made a second and a third voyage along the coast of China. The journal of his second voyage has been sent to this country for publication, and is, at the time this sheet goes to press, printing at New York. The editor of the *Chinese Repository* says of it, in the number for January 1833. "It contains twice or three times as much matter as the first, and is fully equal to that in interest." The following extracts from it have appeared in one of the New York papers.

"May 2. We entered a river. Even the most feeble resistance was not offered. The mandarins were humble and kind. The soldiers withdrew wherever we came in their way, and the most perfect harmony reigned every where. The people rejoiced at this, and improved the opportunity for gaining our friendship. The letters of friendship and advice were numerous, and their demonstrations of a kindred feeling still more frequent. And my experience leads me to think, that the Chinese are a most social people, wherever they are not under the immediate influence of the mandarins. That the Chinese government strongly discountenances, and even prohibits intercourse with strangers, is strictly true; but there are a great many individuals, even in the government, who harbor quite different feelings."

"6. The Lord's day—one of the most happy days which I have spent in China. The desire for books was general, and the applications were made in such a graceful manner as to preclude a refusal."

At another time, this remarkable missionary made the following entry in his journal:

"We were visited by the mandarins of the district, who had received orders from the deputy-governor of Fuhkeen province, to procure a certain number of our Christian books for the inspection of the emperor. I gave him accordingly one copy of Scripture Lessons, a tract on gambling, Heaven's Mirror, and a full delineation of Christianity, besides a few other books of which he had copies before. I was highly delighted that God in his wisdom was sending his glorious gospel to Peking, that it might be fully examined and known in the palace."

"The present emperor," Mr. G. adds, "in all his edicts against the sects and heresies in his dominion, does not even mention the name of Christian. Though I know nothing of his character, except that he delights more in pleasure than in business, I humbly hope, that the perusal of the word of God will impress his mind favorably towards the gospel. It is the first time that

the Chinese government has taken the trouble to examine the oracles of God."

LONDON MISSIONARY SOCIETY.

China.

HAVING been interested with the perusal of the efforts made by a devoted European missionary for the spiritual good of the Chinese, trading to neighboring countries, and along their own coast, the reader will now be presented with an account, at least no less interesting, of the publication of the gospel, by means of portions of the Scriptures and religious tracts and oral communication, within "the Celestial Empire," by two converted Chinese.

The Quarterly Chronicle of the London Missionary Society for July 1832, contains the following "Extracts from the Diary of LEANGAFA, Chinese teacher, for 1830, translated by the Rev. Dr. Morrison."

Conversations of Leangafa with one of his Countrymen on the observance of the Sabbath and belief of the Scriptures.

Third Moon, 5th day. Being Sunday, in my lodgings I explained the Deralogue to three persons, Chun, Mow and Gong. After I had finished discoursing to them, Chun said, "There is a great deal of reason in what you say, but the 2d and 4th commandments, it is very difficult to keep. The 2d commandment requires us not to worship images of the gods of Budh, and the saints, or Poosa, but we have already erected these images in our houses; if we believe in the ten commandments of the most high God, we shall not be able to worship these images, but must even burn those we have dedicated. Suppose I, as an individual, would burn them, it does not follow that every one in the family would consent to this. Beside, on certain days, in the four seasons, and the eight terms, it is the constant usage to go and worship all the gods and budhs. If one were to desist from doing so, one would be laughed at by a great many people. Therefore it is difficult to keep the 2d commandment." I replied, other people may laugh at you for not worshipping the idols; but other people cannot save your soul. What necessity is there for being afraid of other people's ridicule. Are you not afraid that the most high God will cause both your body and soul to suffer misery. Is not this more to be feared? If your family will not consent to burn the idols and the inscriptions dedicated to them, you may defer the burning of them: but you ought yourself in your heart, to fix a correct purpose and set an example, alone worshipping the most high God. Then teach your wife and children the advantage of worshipping the most high God, and the evil of worshipping all sorts of gods and budhs. If your wife and family listen to your instructions, it will not then be too late to burn the idols and inscriptions. If they refuse altogether to listen to your instructions, you may remember the words of the Savior, who has said, "He who loves wife or children more than me is not worthy of me." Therefore the Savior's doctrines must be listened to as of the gravest importance; compliance with the words of wife,

children and family, is comparatively light.—Chun replied, "It is a subject hard in the extreme to speak about. These are hard sayings." I said, because you consider the affairs of the body to have the chief weight; therefore you consider the life of the soul as light. Hence the difficulty which you feel. Chun replied, "Well, the fourth commandment also is hard to keep. If, on the Sabbath or day of rest, no work must be done, I, who labor with my hands, if, for one day, I intermit labor, it is difficult for me to pass that day." I returned, The day of worship and of rest is appointed by the most high God as a holy day, which men are commanded to keep, for the purpose of nourishing the life of the soul. For, during six days you bustle, and hurry, and labor, to nourish the carnal body; the seventh is a day of rest, for the silent contemplation of God's great goodness in daily preserving us; for self-examination; for reading the holy book; for cherishing virtuous thoughts; for worshipping God; and for thanksgiving. Those who keep this day, God no doubt will provide for them. And even day-laborers, were they compelled to work, might in a sense keep it; for, while their hands were performing work, their heart might be cherishing pious thoughts towards God.

Then Chun said, "Although this is true, still I see great difficulties." I answered thus, saying that this is difficult, and that is difficult; I really fear that when the three inches of breath are being cut off, there will then follow an eternal and bitter difficulty. Chun heard, but answered not, and went away.

7th. Being at Chun's, writing, he came in and said—"It is not that I disbelieve the principles you inculcate, but letter-engraving being my business, you know that one half of the books, for which I cut letters, ought not to be published."

Reply: Books which accord with right principles you may cut for; and decline those which do not.

He said, "But then I should not have work sufficient: and without work how am I to earn my food?"

Reply: What you say implies merely a reliance on human strength. What I assert is, that whoever sincerely and reverently believes in the Savior Jesus, worshipping only the most high God, God will countenance and regard him. God has protected and nourished you and your family even when you did not serve him. Now, when you reform your wicked conduct, and worship him supremely and alone, will he not much more care for you? You must attend to your duty, and, with all your heart, rely upon the most high God, and not break his commandments, and then no doubt you will obtain his favor.

He said, "According to what you say, it is very easy, but, in my heart there are still a great many doubts."

8th. Chun came and said to me, "Since you say that the doctrines of the most high God are so good, is it the case that after one believes, he daily increases in wealth, and all calamities and diseases are banished from his family?"

Reply: If your heart is set on getting rich, you are not the man who will reverence and believe the doctrines of God. He who believes in God is one who knows his own sins, and desires pardon; one who knows that he has a precious soul, and that there is the retribution of everlasting life, or of everlasting misery: therefore he believes in the Savior's atonement for sin, that

his soul may be saved from eternal suffering. After this, he believes in obedience to the ten holy precepts of the law. This is the man who believes the doctrines of God. If you know not your own sins, and believe not in the existence of your precious soul, but are only intent on making money, and thinking of obtaining worldly happiness—you will thus ruin your own soul. You must change this mind or obtain from God conversion of the heart. For the principles I declare to you are not the result of my own reasonings, but are in obedience to the gracious revelation of the most high God. If you will not acknowledge your sins, nor believe, you rebel against the gracious commands of God, and thus your sin becomes greater. I entreat you carefully to consider these things, and don't consider the doctrines I state to you as unimportant matters.

He said, "When I consider my actions, I do not find any very great faults. Small faults I have—but who is there without them?"

Reply: Even if you were altogether without actual sin, you are implicated in original sin. But how can it be asserted that you are without sin? You consider sin against God as a small thing; and hence, though your sins are many, you know it not. Chun made no answer, but went away.

9th. Was at Chun's reading and writing. I silently thought that Chun's mind, being full of covetous desires, and he being a person addicted to lasciviousness, was not a man likely to receive the truth. I therefore made arrangements for returning home.

11th. Got into a passage-boat, and returned home.

12th. In the morning, at eight o'clock, arrived at home. Sat a while; read the Bible, prayed, and gave thanks for the mercy of being preserved while abroad.

19th. Sabbath. In the afternoon read the 17th chapter of 1st Chronicles, concerning David's building a house to God; but the Lord commanded the prophet Nathan to tell David that he was not allowed to build the holy temple. I took the ideas, and explained them to my wife and son.

21st. Sent Agong to Makeang Village, to have characters cut for the tract *Chin Tao Tsun Yuen*.

23d. Finished the Tract on the Immortality of the Soul of Man.

Conversations with his Countrymen on worshipping Idols, &c.

26th. Sabbath. After worship, and taking breakfast, I went out among the huckster's shops, where there was a great concourse of people, all engaged in noisy conversation about the mandarin's having interdicted the killing of pork, and going to all the temples to intercede for rain. All prayed, but no rain came, and there was a great drought.

Speaking to the multitude, I said, "We, men of the world, have all committed sins against the most high God, and therefore this great drought. But the mandarins do not pray to the most high God; they pray only to these clay and wooden images for genial showers of rain. How can praying to clay and wood procure rain?"

They said—"Although Budh's image be clay or wood, after the priest dedicates, by dotting its eye with blood, the god Budh becomes resident in the image."

Reply: How can dotting the eye with blood cause a god to dwell inside? This is a delusion by which people deceive themselves. They know not that there is one God, who governs and controls these heavens, the earth, and all creatures: he sends down misery or happiness on the men of the world.

Answer of the multitude—"What God is this?"

Reply: This God is from the beginning, before the heavens, earth, and all things existed. He, by his almighty power, formed these lofty heavens and this deep earth, and produced and sustains every creature. This is the God who now governs heaven, earth, and all things. He is called by the names, The most high God; the Lord of heaven; the living and true God. Any of these names may be employed. Whatever gods or budhs there may be, were all created by this God: therefore praying to budhs instead of praying to God, will not only not bring happiness, but involves the guilt of rebellion against God. Suppose a person who wished to borrow money from a rich man, instead of applying to him, should apply to his servant, would it not be an indignity, and incur the displeasure of the rich man instead of obtaining his favor? Now at present, instead of praying to the most high God, that he would in mercy and compassion send genial showers, going and praying to all the gods and budhs, is a similar offence.

Answer: "According to what you say, it is not reasonable to pray to any but the most high God."

Fourth Moon, 2d day. At home reading; swept the book-room; and prepared for the holy day of rest.

3d. In the forenoon worshipped, and discoursed on 2 Peter, chap. ii. Afternoon, discoursed on the third chapter of Peter.

7th. Looking over the Holy Scriptures, I read to the 14th and 15th verses of the epistle to the Romans, and secretly in my heart thus said, "I now, by the grace of the Holy Spirit, have experienced a conversion of my soul, and understand, in some degree, the mysteries of the gospel; beside, it has been laid upon me as a duty to proclaim the gospel. If I quietly sit here, without going abroad to preach and exhort people every where, how can they obtain a knowledge of the gospel? How great is the crime not to proclaim the gospel!" Thinking thus, I felt my heart roused to study the Holy Scriptures, in order to go forth, to preach, and to teach.

8th. Read in the book of Genesis, and meditated on the almighty power of God, which created from nothing so great heavens, earth, and all things, and arranged every one in its place. Such inconceivable power should, indeed, induce reverence and awe towards God. Feeling thus, I immediately knelt down, and more earnestly prayed God to confer upon me the Holy Spirit, to move and arouse my soul, and cause me to understand more clearly the Holy Scriptures, to keep them before the eye of my mind, and that I may never forget them; then I should be able to preach and to teach.

[During the following fortnight he read through the Old and New Testaments.]

22d. Having received the blocks which Agong went and had cut for the religious tracts, was this day employed in taking off impressions, and arranging the sheets to be bound.

24th. Sabbath. Forenoon, explained the ninth chapter of the first Corinthians; afternoon,

the eleventh chapter, and explained to Agong the design of keeping the Lord's Supper.

[Agong and he having printed and bound the tracts, on the first of the intercalary fourth moon made ready for their tour to distribute them.]

I told my wife and son that I was going forth to distribute tracts, and said to her, you must not be grieved or anxious about us, for we are going on the affairs of the most high God; no doubt he will protect us night and day. If, however, you be at any time grieved and anxious about us, then earnestly pray to God to protect us.

2d. After morning prayer, spoke on the 14th chapter of Acts, showing that those who believe in the Savior must, through much tribulation, enter into the kingdom of God.

Visit to Kaouchowfoo, a Chinese City, distant about 120 English miles from Canton, for the purpose of distributing Chinese Tracts.

Fourth Moon, 7th day, (May 23, 1830.) Having resolved to go to Kaouchowfoo, about 120 miles from Canton, and distribute tracts in all the surrounding towns and villages, Agong and I this day entered a passage-boat for Keangmun. The next day entered another passage-boat for Changsha. The 9th day, being Sunday, read and secretly prayed in the boat.

12th. Arrived at Gauping Heen. Lodged a night at an inn, which had been kept upwards of thirty years by the present owner. Gave him two volumes of tracts, bound: he said thank you, and asked what sort of books they were. I replied, "These contain doctrines sent down from heaven. Those who reverently receive and obey them, will attain true happiness."

13th. Had to travel by land. Engaged three porters to carry our books, &c. at one hundred cash per day, (about nine-pence, English.)

14th. About noon arrived at Tseihlung; distributed sixteen small volumes among the shopmen. The next day, at another place, distributed eighteen volumes.

16th. Rested a day to observe the holy Sabbath.

17th. Distributed on the road eight volumes. About four o'clock arrived at Makeang, a large country market-place. There are several scores of small shops, covered with mats. In the shops are prostitutes, who receive passing travellers to lodge. We here distributed forty-six volumes.

19th. Arrived at another large market-place. The shops are all kept by natives of this place; their dialect is difficult to understand. They are all addicted to opium-smoking, drinking, and debauchery. Very few seemed people of correct morals. There were upwards of a hundred shops; distributed sixty-six volumes.

21st. Rose early to go to the city of Kaouchowfoo. After walking half a day, we entered the city by the eastern gate, and sought for a lodging to rest our bodies, (the weather was very hot at this time.)

After the evening meal, being in a room of the inn, we worshipped God, and thanked him for preserving us on the road. After prayer we went to sleep.

[It was omitted above, that on passing a custom-house their trunks with books were examined. Afa had previously arranged with Agong that they should not conceal them. They accordingly opened them on the deck of the boat,

and the tide-waiters being too ignorant or too idle to care about books, they were passed without any molestation.]

22d. After morning prayer, went to ascertain the name of our host. Found his name was Chun, and his surname San. Every body compliments him with the title venerable Chun San. Having settled with our porters, we inquired when the Chancellor of Letters was expected. They told us on the 26th or 27th.

23d. After prayer and breakfast, Agong and I took thirty-eight volumes of tracts, and went into the streets to give them away. Next day examined various parts of the city. The Canton people's shops are all covered with tiles—the native shops with mats.

26th. Agong and I took forty-six volumes, and distributed them in the streets, and to shopmen. They thought we wanted money for them, and therefore declined receiving them with their own hands. We then laid them on their counters and went on to another shop. Hence no one asked any questions about them.

27th. The Chancellor arrived, and Agong went in search of a friend in his retinue, whom he found, and told about our design of distributing tracts. The friend said, "This is good work—there is no obstacle to your taking a position before the office, and distributing them." When Agong came back and told me, I was very glad.

28th. Distributed seventy-six volumes—the next eighty-four volumes—the next fifty-six. These were all given to the students who came to the examinations.

Fifth Moon, 2d day. While I was sitting silently reading, the innkeeper came in and asked me where I got the books that I gave away. I replied, Those who believe the truth have contributed money to have these books printed and given away, to admonish men to learn what is good. He answered, "These must be truly good-hearted people."

This innkeeper afterwards asked various questions concerning the contents of the tracts. Afa and Agong remained in this city till July 1st. They were twelve days in returning home to Canton city.

The above is the substance of about one third of the journal, and may suffice as a specimen.

I have not time to translate the whole; but send home the original, that any one who pleases may see the statement in the original.

R. MORRISON.

Substance of a Letter from the Chinese Evangelist, Leangafa, Dec. 15, 1830.

Hereby are presented salutations to all who with warm hearts perseveringly love the Savior. Venerable Sirs, peace and bliss be yours. I, relying upon the name of our Lord, thank and praise the most high God for his great mercy in causing you all to cherish this affection to, and constant belief in, the truths of the gospel of the Savior.

And, not only yourselves having this ardent love to the Lord, but being also desirous to propagate the gospel among all nations under heaven—wishing all men to know the righteous principles of atoning salvation, repentance and reformation, belief and truth in the Savior's name, and through him returning to the supreme Lord to worship and serve him alone. Thus desiring that every one may obtain the salvation of his soul. This is truly loving others as one's

self in the highest degree. Hence your willingness annually to contribute of your gold, and your delighting to assist in printing gospel tracts to be distributed every where. [He next laments the apparent inefficacy of his labors.]

I have this year with a new believer, who is of one heart and mind, travelled through several places distributing little gospel books; persuading men to believe and trust in Jesus, and honor and receive the gospel. Of these little books we distributed upwards of seven hundred volumes. Though many received them, it was difficult to find sincere believers who would receive the rite of baptism. For in this place there are those who have received the Papa's religion. And they are commonly bought with money to believe and receive the Roman Catholic religion. They only aim at getting many persons to receive it for the sake of a name, without regarding whether or not the persons with sincere minds ardently believe. The base practices of Papa's people formed a hindrance in men's hearts from receiving at once and believing the instructions and advice contained in the little books. I could only sow the seed of the gospel, and pray for the grace of the Holy Spirit to vivify the gospel seed and convert men's hearts.

Although at present there are not many that have received the gospel, it is still ours, with zeal and faith in the Savior, to persevere—every one in the performance of his duty. According to the 9th and 10th verses of the 6th chapter of Galatians, "Let us not be weary in well-doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith." These words of holy Paul exhort us with constant hearts to practice goodness that we should not cease; and in the life to come we shall enjoy happiness that shall never cease—eternal joy!

[He adds a few words to show that from ancient times the progress of truth has been slow.]

At present we live in different places, and cannot see each other; but let us ardently and constantly love the Savior, and then, though we cannot see each other, our souls can have communion. I desire that in the coming life we may meet above in the heavenly regions, to unite in the praises of the Lord, and forever enjoy infinite happiness. My salutations to all who ardently love the Savior. The grace of the Lord and Savior be forever with you. Amen.

RELIGIOUS ANNIVERSARIES IN LONDON.

THESE meetings, the present year, commenced in April, and continued through May and into June. They are stated to have been, in general, of a highly interesting character. Brief notices of the principal meetings will be given in this and subsequent Heralds.

British and Foreign Bible Society.—The twenty-ninth anniversary was held in Exeter Hall, on Wednesday May 1. Lord Teignmouth being unable to attend on account of indisposition, Lord Bexley presided. The report, though it announced a falling off in the amount of the society's income, gave, in every other respect, a most encouraging account of its progress, in almost every country on the globe, in the circula-

tion of the Bible. Not less than 175,182 copies had been circulated in France within the past year. A very large increase of demand for copies of the Scriptures had also taken place in Switzerland, particularly amongst the Catholics; and in parts of China, a marked sensation had been produced by the circulation of the sacred volume in the language of that country; the book was sought after, earnestly read, and openly spoken of, without any hindrance or restriction on the part of the emperor; and 10,000 copies were called for to be distributed in the maritime parts of China and the island of Loo Choo. The total number of Bibles and Testaments distributed by the society at home and abroad was 536,811; making a total, since the commencement, of 8,145,456. The society's receipts during the past year amounted to 75,492*l.* 10*s.* 5*d.*; more than 5,000*l.* less than the receipts of the preceding year. The total expenditure of the society within the year was 86,761*l.*

Religious Tract Society.—The western general meeting of this society was held at Willis' Assembly Rooms, on May 2d. The Marquis of Cholmondeley, chairman. 36,000*l.* had been received during the year, by the sale of the publications, and 4,000*l.* in the way of donations. During the past year, Leangafa, a converted Chinese, had written nine new tracts, which had been widely circulated among his countrymen. The society had issued 1,300,000 children's books, and 1,000,000 true narratives. The Bible catechism had been just translated into Malay. Upwards of 100,000 tracts had been circulated in China; and such was the demand for them, among the Koreans, to whom 500 were sent, that they cut them into pieces that all might read. In the Burmese empire, Calcutta, and other places in India, they had been found especially useful, in converting upwards of 300 to Christianity. There was a large circulation of tracts in Armenia and Georgia, and 50*l.* had been granted to the society at Shusha to print tracts. In Van Dieman's Land, the Georgian and the Society Islands, similar results had occurred. In the Sandwich Islands, where 25,000 persons were able to read their own language, many tracts have been distributed. At Cape Town, Graham's Town, and Lattakoo, the printing-presses were actively engaged. At Madagascar, the reading of a tract by a child to her father, caused him to dig a hole and bury all his household gods. The negroes in the West Indies read the tracts with avidity. During the last two years, 100,000 tracts had been circulated by the Paris Tract Society. The Hamburg Tract Society sent to Bavaria, 20,000 during the past year. An order was sent to the Roman Catholic priests to collect them together and burn them. That order was read from the pulpit and put into execution; a number of Testaments and 1,200 tracts were collected and burnt, but the effect was an increased desire on the part of the people to read them, and a new supply of 20,000 had been received with avidity; 457,000 tracts had been circulated in Russia, and the dignitaries of the Russian church had translated Baxter's Call, and the Saint's Rest. In two Mohammedan countries, also, the society was making rapid and flattering progress. In the first year, the tracts distributed amounted to 200,000, and the income of the society 400*l.*; during the past year it had sent from its depot 12,595,241 tracts, being an increase on any preceding year of 890,276. Eighteen thousand vol-

umes on church history, 51,000 of Christian biography, 10,000 of the works of British Reformers, and 15,000 of the Commentary on the Scriptures. The society had also published a periodical called the Weekly Visitor, at the price of one half-penny; 427,000 of which had been sold since last January. The foreign grants of money amounted to 4,184*l.*; being 114*l.* more than the same society had received in the way of subscriptions from the Christian public. The receipts of 1832 were 31,576*l.*, but those of the present year were 40,000*l.*, being an increase of 8,624*l.*

Society for Promoting Christianity among the Jews.—On Friday the annual meeting of this society was held in Exeter Hall, Strand. The Bishop of Litchfield and Coventry in the chair. The children under the protection of the society, who were present on the platform, were seventy. The report stated that the cause was gaining ground, both as respected the growing interest for the conversion of the Jews, and also the encouragement given by the Jews themselves. The receipts of the society for the last year were 1,100*l.* being less than those of the previous year by 461*l.* This was accounted for from the circumstance of many of the country auxiliary societies being unvisited.

Sunday School Union.—On Friday right the annual meeting of this institution, which was numerously attended, was held at Exeter Hall. Lord Henley took the chair. The report commenced with a sketch of the progress of the Foreign Sunday-schools in France, Denmark, Malta, New South Wales, South Africa, America, Canada, New Brunswick, the West Indies, and Jamaica. In France, the Sunday-schools were stated to be extending among the protestants. In Denmark two schools had been established near Copenhagen.—In Antigua, there are in the Wesleyan Sunday-schools 1,852 scholars; and from Jamaica it is said that the Sunday-schools at no period have afforded such cheering prospects of their still greater efficiency and universal establishment throughout the islands of the West Indies as at the present moment. With reference to home proceedings, the report stated that in the present year 915*l.* had been voted for the Jubilee Fund, in addition to the 340*l.* voted in 1832. The expense of erecting Sunday-schools was estimated at the sum of 10,000*l.* and the committee proposed that means should be devised for establishing a permanent Sunday-school building fund. The missionaries' labors were next detailed, and the sum of the statement was that eleven unions had been visited, and seven new ones established, in little more than half a year. The committee having been engaged during the past year in arranging a plan for establishing a library, have agreed to devote 150*l.* for the purchase of books, and that the library should be opened on the 1st of July next. The following summary of the returns of Sunday-schools was given: From London auxiliaries, 522 schools, 6,973 teachers, and 74,878 scholars; Great Britain, 7,232 schools, 102,669 teachers, 860,410 scholars; the Sunday-school Society for Ireland, 2,642 schools, 19,142 teachers, 206,717 scholars; the London Hibernian Society's Sunday-schools, 379 schools, and 16,430 scholars—making a total of 11,275 schools, 128,784 teachers, 1,158,354 scholars, and showing an increase on the last year, of 329 schools, 12,486 teachers, and 22,915 scholars. The sales during the past year were stated, from the depository accounts, 7,070*l.* 3*s.* 2*d.* The balance in hand of the Be-

nevolent Fund was stated to be 278*l*. 6*s*. 10*d*. and in the general account it was mentioned that the grant to the Benevolent Fund for trade profit this year amounted to 315*l*. 14*s*. 5*d*.

London Missionary Society.—The thirty-ninth annual meeting of this society was held at Exeter Hall on the 9th of May, Thomas Wilson, Esq., Treasurer, in the chair. In a few introductory remarks the chairman expressed his pleasure at being able to state that the report for the present year embraced more glad tidings than any preceding one; and mentioned two striking facts.—First, that a rich banker at Benares had been converted and baptised, who, while an idolater, had at one time presented to a heathen god as much as 10,000*l*. [\$44,000!]—What ought Christians to do, when heathens make such use of their wealth? Second—That in Bengal eight native youths were preaching the gospel to their countrymen.

The Rev. William Ellis then proceeded to read an abstract of the report; which gave an encouraging view of the progress of the society's missions generally during the past year. The missions in the East Indies, afford greater encouragement than in any preceding year. The following table exhibits the number of the society's missions, missionaries, &c.

Stations and Out-Stations.	Miss.	Nat. Teachers.
South Seas,	33	14
Beyond the Ganges,	5	7
East Indies,	142	32
Russia,	4	4
Mediterranean,	2	2
South Africa,	25	25
Madagascar and Mauritius,	3	5
British Guiana,	6	4
	220	93
		262

The society employs besides, more than 400 schoolmasters, assistants, &c.—Native churches 54, communicants 4,557, schools 448, scholars 27,257—printing establishments 13, from nine of which have been printed 250,000 books, including 31,500 portions of Scripture; and from eleven stations 113,237 copies of books have been put in circulation during the past year.

Receipts nearly 37,500*l*.; expenditures 41,600*l*. An income of 45,600*l*. is necessary to sustain the society's operations, on their present scale, while calls for help from the South Seas, India, Spanish America, &c. are numerous, loud, and urgent.

RELIGIOUS ANNIVERSARIES IN PARIS.

The anniversaries of the various Protestant religious societies in France were celebrated in Paris in April. "Our religious societies," says the *Archives du Christianisme* of April 27th, "never met in circumstances of deeper and more serious interest than this year. The severe chastisement from the hand of God [the cholera] which prevented these meetings last year, made a strong and deep impression, as was observable in many of the reports and addresses. The number of pastors and delegates from the departments was greater than usual."

Religious Tract Society.—The meeting was held on the evening of April 16th, in a hall not long since devoted to St. Simonian lectures,

but of late used as a place of evangelical Christian worship. The hall was full, and about 30 clergymen met around the table of the president, the learned and pious Stapfer, who, after singing and prayer, opened the meeting with an address.

The Report, which embraced the operations of two years, was listened to with lively interest. The reports from every quarter were most gratifying. All the auxiliaries were flourishing and active; those of Strasburg and Toulouse had distinguished themselves. Many distributors are employed, who accompany the tracts which they sell or give away with other appropriate efforts to bring those who receive them to know and obey the truth. Sixteen new tracts have been added to the society's series, which now numbers 92—exclusive of two in German. Nearly 1,000,000 copies have been sent from the depository, including 36,000 copies of the society's Almanac for 1833. Whole number circulated since the formation of the society, between two and three million. Important aid has been received from England and America.

Protestant Bible Society.—The meeting was held April 12th, Baron Pelet de la Lozere in the chair. Forty or fifty clergymen, some lay delegates from auxiliary societies, &c. were on the platform. The inefficiency of the society was among the topics of remark in the chairman's address, in the report, and in several of the speeches. This want of activity and interest prevailed, it seems, in the auxiliaries no less than in the parent society. Among the causes of this state of things, the report, which was read by Mr. Lutteroth, mentions the fact that the origin of the society was not purely religious. Even religious men had acted in it too much as a point of union for Protestants as a militant body, and not simply as a means of bringing men to the knowledge and obedience of saving truth. As a remedy, it is suggested that the reading of the Bible has now prepared materials for new committees; and intimates that heretofore a heartfelt acquaintance with divine truth has been too little, and name, wealth and rank too much, regarded, in the selection of men for that office. Men ought first to give their own selves to the Lord.—The most important measures adopted by the society during the two years, was that of presenting a copy of the New Testament to all the catechumens of France on the day of their first approach to the Lord's table, and a Bible to every couple on the day of their marriage. Whole number of Bibles distributed in the two years, 9,600; Testaments, 17,714. Receipts 60,804 francs; expenditures 92,303.

Society of Christian Morals.—This society has heretofore been one of the most useful maintained by the protestants of France, in promoting religious education, the suppression of the slave trade, &c. &c. The accounts given of its anniversary the present year represent it as in a declining state. The *Archives* complains that the report passed over in silence the only important movements in which the society has been engaged for the last two years—the prize offered for the best refutation of St. Simonism, and its anti-slavery efforts, and makes a great deal of a ball got up for the benefit of certain

orphan, and of various trifles that would hardly deserve a passing word in private correspondence.' The institution has unhappily fallen into such hands that it has no longer any of the life and spirit of evangelical piety to sustain it. *Le Semeur*, a religious newspaper published at Paris, says the society 'seems to have finished its work, at least till, entering at last into the spirit of its title, it shall have done with parlor philanthropy; and, inspired by the great truths of the gospel, shall devote itself to serious labor; for we must not deceive ourselves; morals are Christian only while connected with those truths; and it ought not to be necessary to repeat, at this late day, that the morality of an action depends on the principle of it, and not on the action itself.'

Society of Evangelical Missions.—The meeting was on the 19th, Professor Stapfer in the chair, Admiral Count Ver-Huell, the president, being detained at a distance from the capital by ill health. The report gave a rapid sketch of the labors in which other similar societies are engaged in various parts of the world, with a more particular account of the French mission in South Africa. The affairs of the society, both at home and abroad, are represented as in the most encouraging state. It has eight missionaries in Africa, and four students in the Mission School at Paris. Receipts for two years 52,281 francs, being an increase of 2,602 per annum; expenses 59,786 francs. The report of the ladies' committee was read by Mr. V. Monod. The meeting was addressed by six or seven gentlemen. 'It was a delightful and instructive meeting. The spirit of God was there, the life that Jesus gives animated the speakers and the assembly.'

DOMESTIC.

ALGIC SOCIETY.

THIS society was instituted at Detroit, in the Territory of Michigan, March 28, 1832. Its object, and the methods by which it is designed to attempt its accomplishment, will be sufficiently indicated in the following extracts from the constitution, and from a short address delivered by the president of the society at a meeting held at Detroit in October last.

Extracts from the Constitution.

Art. 1. This society shall be called the Algic Society, for encouraging missionary effort in evangelizing the North Western Tribes, and promoting education, agriculture, industry, peace and temperance among them.

Art. 2. The objects of this institution shall be as follows. 1. To afford information touching the condition, location and wants of the native tribes or bands in America speaking the Algonquin and other primitive languages and their dialects. 2. To collect and prepare for distribution and active use, any facts or intelli-

gence, either in a written or printed form, tending to aid, direct, or encourage missionary, school and agricultural effort. 3. To enlighten the Indians respecting the objects and principles of the fur trade, and its character and value as a branch of internal commerce. 4. To inculcate, in every practicable way, peace and temperance principles among them. 5. To facilitate the transmission of letters or mail packages to missionaries located beyond the limits of the post routes. 6. To collect and disseminate practical information respecting their languages, history, traditions, customs and character; the geographical features of the country they inhabit; and its natural history and productions. 7. To contribute, whenever it has the means, pecuniary, as well as personal aid, to the active objects of this association. 8. To inform them respecting their civil, as well as moral responsibilities, and to point out the true objects of the government, in its policy respecting them, as exhibited in the operations and expenditures of the Indian department, and in a fair construction of all its general, public, and permanent acts.

Art. 3. This society shall have all the discretionary society powers necessary for its organization, progress and perpetuity. It shall consist of resident, and of domestic and foreign honorary members—the first class to be inhabitants of the frontiers, and the second classes of America or Europe. They shall be elected by unanimous ballot. There shall also be elected seven correspondents, who shall not be members of the official board, and whose duty it shall be, to correspond with the domestic secretary, on the objects embraced by this association. They shall be either resident or honorary members.

Art. 4. The officers of this society shall consist of a president, five vice presidents, a domestic, a corresponding and a recording secretary, and a treasurer, who shall compose a standing board of official management. The duties of the president shall be to preside, and to recommend to the society any measures, or researches he may deem proper;—in his absence, either of the vice presidents shall have the same power. The domestic secretary shall conduct the correspondence, keep minutes of the proceedings, and furnish the recording secretary with them; and notify members of their election. The corresponding secretary shall reside in one of the Lake or Atlantic cities, to give information to, transact the business of, and correspond with, the parent society, and with such benevolent institutions or individuals in Europe or America, as may be interested in the subject. The recording secretary shall keep a fair and permanent record of all proceedings, and furnish abstracts of them for publication. The treasurer shall receive, pay out, and account for, any funds that may come into his hands. Officers of the society, may reside at any point on the frontiers. They shall constitute an executive board, who shall have all the powers necessary to conduct the operations of the society during the recesses of their meetings, and report to them their proceedings.

Art. 5. This society shall meet annually, at which meeting a report shall be read on the state of missionary operations among the natives whose welfare constitutes the particular object of this institution, embracing a notice of its proceedings, and such other exercises as the board of management may direct. Other meetings shall, if convenient, be held monthly. And to give efficacy to the objects which may come

under consideration, an abstract of the proceedings shall be published in some religious newspaper, or periodical. Special meetings may be held at any place within the United States, upon any day except the Sabbath, and on any legal notice, exceeding twenty-four hours of the time of meeting.

Art. 7. No person shall be a resident, or honorary member of this society, who does not believe that all men are in a fallen and unregenerate state by nature, and that, as in Adam all fell, so in Christ all have the offer of acceptance and restoration to the favor of God; but that none can be thus accepted and restored without repentance of their sins, and regeneration by the special influences of the Holy Ghost operating on the heart, and consequently, that all adults who are not regenerated, or spiritually "born again" will go into endless punishment. This belief is considered to be fundamental in the work of evangelizing the heathen, and without it, none can be prepared suitably to feel and acknowledge the great duty of preaching the gospel to them. It is intended to embrace all professing Christians, of every denomination, the object of the society being, not so much to raise funds, as to be a medium of inter-communication.

President's Address.

After advertizing to the numerous discoveries and improvements of modern times, and remarking that "the full effect and scope of these discoveries and improvements has gone to increase the power of man over matter and over mind, to teach him to exert, to the greatest possible extent, the capacities with which he is endowed, and to exalt his rank in the scale of intellectual being," the writer remarks:

Most of these changes and advances in society, and all the power and effect resulting from them, have been witnessed since the first anchoring of a European ship on our coasts. And while we have been made partakers of the benefits of foreign discovery, and been permitted, as a nation, to contribute no little share, to the general stock of knowledge and invention—while our own condition particularly, and that of the whole family of man, has been ameliorated, in various ways, what, I may ask, has been the effect of these, to us propitious changes, upon the aborigines of this continent? upon those simple tribes of warriors and hunters, who were first submitted to the inquisitive gaze of a Columbus, an Amerigo, and a Cabot?

We have assembled to consider topics intimately connected with this subject. And we cannot better devote a few moments of the time that is permitted to us, than by offering a reply to this inquiry. Three centuries have fully elapsed since our acquaintance with the Indian tribes commenced. And every century, and every half century, has been filled up with events most deeply interesting to them and to us. The history of wars, settlements, negotiations, presents a rich field of historical and moral research. It is enough for our present purpose to allude to them. It is enough to observe that through every mutation of fortune—in every vicissitude of their relation to us, and to the civilized world, they have exhibited traits of character which evince the possession of mind.

Of fortitude, which challenges admiration. Of endurance, which is almost unparalleled. Of personal bravery, which is without the adventitious aids of civilized excitement. Of natural powers of perception and eloquence, which are most remarkable. Of hospitality of the broadest cast. Of faithfulness in pledged friendship, which is without reproach. No uncivilized races have ever sustained in a more successful manner, their abstract worthiness of the care and attention, the labors and expenditures of benevolence and Christianity. Many circumstances have intervened to retard their improvement, and to discourage missionary effort. Some of these are the result of times which have passed away. Others, of ill-directed zeal, or misguided passion and prejudice, on the part of the natives. But no circumstances have happened which should discourage renewed efforts, or which have relieved us from the duty of imparting to them as much of every art—of every science—of every moral and physical good, comfort and blessing, as we ourselves possess, and are, at the same time, capable of communicating. This occupies the whole field of the labor of doing good. And err as they may err, and go wherever they may go, it is still as highly obligatory upon all who burn with "good will to man" to persevere in these endeavors—to apply "line upon line, and precept upon precept," and never to cease in procuring means, or intermit in applying them, while there is one Indian upon the continent, who remains ignorant of the Savior.

This is the principle which animates the missionary cause. And it is a principle which has animated many of the wise and good who have risen up in our land, in every age. Societies and individuals have emulated each other. And men like Elliot and Brainerd have devoted themselves to the work with a zeal and success, which are admired wherever these sainted names are known.

It is the province of the great and talented benevolent associations of the country, to march onward in this cause. But while the individuals who manage these institutions are devoting their lives in the prosecution of this cause, and while we behold missionary after missionary penetrating the western forest, and traversing the Great Valley of the west in search of

— "nature's outcast child,
Sad, wandering, poor, dejected and despoiled,"

have not we, as inhabitants of the frontier, appropriate duties to perform, without trenching on grounds already occupied by other societies? Can we not aid the evangelist in his important work? Can we not at least hail his approach, and give him of our "scrip and store" while he abides? Can we not direct him to the residences of those tribes

— "a wonder at the first,
In forests bred, in war and wandering nursed,
Who plumed and painted, insolent and free,
Still rove their plains and deem it liberty,
Still hug those charms the flagging chase supplies,
Slow to repine, and careless to be wise?"

Can we not advise him of their numbers, condition, disposition, the advantages or disadvantages which their position presents for missionary establishments? Can we not inform him in what language they converse—with what people they war—with what superstitions they are debased? Can we not direct him how to prepare for, and to encounter the perils of his way? Can we not

aid to check the tide of intemperance among them? Can we not add our efforts to those of the government, and of individuals to preserve peace, and to teach them the folly, and the miseries of war? And is there not in all this, something that comes home to every good member of society, and *impressively so*, to every Christian? And cannot much of this aid be given, without money? Is not information wealth? Is not opinion worth a price?

It is believed that there is much to be done in this way. And that while our more opulent brethren on the Atlantic, and beyond the Atlantic, are contributing of their abundance to furnish forth laborers, we may find an appropriate field of labor, by employing *such leisure and such labor* as we can command, to aid, direct, and encourage, missionary, school, and agricultural effort. Such then, are the leading objects of this association. And as such, they are committed and commended to all, under the guidance of that Eternal Wisdom which ruleth "in the armies of heaven, and among the inhabitants of the earth."

The officers of the society are,

Henry R. Schoolcraft, Esq. of Sault Ste. Marie, *President*; Eurotas P. Hastings, Esq. Detroit, Robert Stewart, Esq. Michillimackinac, Shubael Conant, Esq. Detroit, Charles C. Trowbridge, Esq. do., Rev. Lyman Beecher, D. D. Cincinnati, *Vice Presidents*; Charles Cleland, Esq. Detroit, *Domestic Secretary*; Rev. Samuel H. Cox, D. D. New York, *Corresponding Secretary*; Major Benjamin F. Larned, U. S. A. Detroit, *Recording Secretary*; Edward Bingham, Esq. Detroit, *Treasurer*; Rev. Moses Stuart, Andover, Mass., Prof. Benjamin Silliman, Yale College, Conn., Rev. C. P. McIlvain, Brooklyn, N. Y., Rev. Absalom Peters, New York city, Rev. David Porter, D. D. Catskill, N. Y., Rev. Thomas H. Skinner, D. D. Andover, Mass., Rev. G. T. Redell, Philadelphia, *Correspondents*.

At the time of the publication of the "Constitution, &c.," early in the present year, the number of resident members, living in the North-western States and Territories, and a large portion of them on the frontiers, was 59; and the number who had been elected honorary members, residing in different parts of the United States, was 151.

Annexed to the pamphlet, from which the above particulars have been gathered, is an account of the "Proceedings of the St. Mary's Committee of the Algic Society," at meetings held in December, 1832, and in January, 1833. At the former of these meetings, besides other proceedings, were communicated the letters from the Rev. Mr. Boutwell inserted at p. 276 of this number of the Herald. The following are extracts from the proceedings at the meeting in January.

Means were taken by the committee early in the month, to carry into effect a resolution of the society, directing pecuniary aid to be given towards sending an express, with the post office and other letters and papers of the missionaries

stationed at Lake Superior. On the 16th, the minor chief Chigud and Chiojibwai, the former a convert, set out from the Indian Office with the interior mail, containing letters for the La Pointe missionaries, the lay teacher of Sandy Lake, and various persons engaged in the fur trade.

Mr. Andrain verbally communicated the fact, that nine of the native Chippewas of the place have made a profession of Christianity—that many more are reported as converts who have not united themselves with any church, but are under the care and instruction of spiritual teachers. Also, that a considerable number of the resident Chippewas, who were in times past, addicted to drinking in its most enslaved forms, were now members of the temperance society. That they themselves and their families, were in consequence, better clothed and prepared to encounter the severities of the season, and were, to an extent, which had caused general remark, in the possession of temporal comforts, and a cheerful disposition before unknown.

MEETINGS OF ECCLESIASTICAL BODIES.

THE General Association of Connecticut held its annual meeting, at Brooklyn, on the third Tuesday in June; and the General Association of Massachusetts held its annual meeting at Dorchester, and the General Conference of Maine held its annual meeting at Portland, both on the fourth Tuesday in June. Agents of most of the principal benevolent societies of the country attended these meetings, and presented their claims, and resolutions, of approbation and of commendation to the increased patronage of the churches were passed by the ecclesiastical bodies. The Rev. Eli Smith, a missionary of the Board attached to the Mediterranean mission, preached at Brooklyn, and addressed the General Association of Connecticut, on the subject of foreign missions. He also preached at Portland, and he and the Rev. Erastus Maltby of Taunton, Mass., addressed the General Conference of Maine in behalf of the Board. And statements in relation to its operations and designs were made before the General Association of Massachusetts by one of the Secretaries. By the two bodies last mentioned the following resolutions were unanimously adopted.

Resolved, That we recognize it as the duty of the churches and of individual Christians to aim at the publishing of the gospel among all nations, and to every creature, as soon as possible; and that we regard it as of the highest importance to their own spiritual prosperity as well as to the progress of the Gospel through the earth, that they practically recognize and efficiently discharge this duty.

Resolved, That we have learned with satisfaction that the A. B. C. F. M. are making vigorous efforts to extend their operations, and that they are determined to send forth every person of suitable qualifications who shall offer himself for the missionary work; and that we pledge to them our hearty co-operation in the promotion of their designs.

American Board of Commissioners for Foreign Missions.**ANNUAL MEETING OF THE BOARD.**

THE Twenty-fourth Annual Meeting of the Board will be held at Philadelphia, on the third Wednesday (13th) of September, at 10 o'clock, A. M. Preacher, Rev. Thomas McAuley, D. D.; alternate, Rev. William McMurray, D. D.

PROPOSED MISSION ON THE EASTERN COAST OF AFRICA.

At the recommendation of the Rev. Dr. Philip, the well known Superintendent of the London Society's missions in South Africa, the Prudential Committee purpose, with the leave of Providence, to establish a mission among the Zoolahs—a populous tribe of Africans on the eastern coast, between Port Natal and De la Goa Bay—as soon as the suitable men for such a mission are obtained. Dr. Philip represents the field as one of great promise, and states that the societies now in operation in South Africa cannot occupy it efficiently. He also says that American ships sometimes touch at Port Natal, and that any ship passing to the eastward of the Cape of Good Hope, might easily land missionaries at the Port. And as the territory is beyond the tropics, the climate would doubtless be found more favorable to the constitutions of men from our northern States, than that of western Africa.

INSTRUCTION AND EMBARKATION OF MISSIONARIES.

On Sabbath evening, June 30th, the Rev. Messrs. WILLIAM TODD, SAMUEL HUTCHINS, HENRY R. HOISINGTON, and GEORGE H. APTHORP, missionaries, and NATHAN WARD, M. D., physician, appointed to the Ceylon mission, received the Instructions of the Prudential Committee, in Park-street Church, Boston, in the presence of a crowded audience. Mr. Todd is a native of Marcellus, N. Y., and was lately pastor of the Presbyterian church in West Dresden in that state. Mr. Hutchins is from New York city, and was stationed awhile in the ministry at Cleveland, Ohio. Mr. Hoisington is of Vergennes, Vt., and was late pastor of the Presbyterian church at Aurora, N. Y. Mr. Apthorp was born at Quincy, Mass., and was recently from the Theological Seminary at Princeton. Dr. Ward is from Plymouth, N. H., and a graduate of the Medical School in Dartmouth College. With these brethren was to have been associated Mr. JAMES READ ECKARD of Philadelphia, and late of the Theological Seminary at Princeton; but being in a distant part of the country when the arrangements were made for the voyage, he did not reach

Boston in time to accompany his brethren. He, and a printer, and their companions, will probably leave this country, for the same mission, early in September.

At the public services in the Park-street church, besides appropriate singing, prayers were offered by the Rev. Dr. Fay of Charlestown, and the Rev. Mr. Osborn of Virginia, the instructions to the missionaries were read by the Rev. B. B. Wisner, and an address was delivered by the Rev. Dr. Jenks.

The embarkation of the missionaries and their companions was on the following day, Monday July 1st, in the ship Israel, Capt. Bray. The religious services on board the ship commenced about 11 o'clock, A. M., with the singing, by the missionaries, of the following hymn, composed by Mrs. Sigourney expressly for this occasion.

Wave wide, Ceylon, your foliage fair,—
Your spicy fragrance freely strew,—
Lo! ocean's threatening surge we dare,
To bear salvation's gifts to you.

And ye, who long, with lonely hand,
Have faithful till'd that favor'd soil,
Behold, we come,—a brother-band,
To share the burden of your toil.

Land of our birth!—we may not stay
The fondness of our hearts to tell;
Friends of our youth!—we will not say
How deep within our souls ye dwell!—

But when the dead, both small and great,
Shall stand before the Judge's seat,
When sea, and sky, and earthly state,
All like a baseless vision fleet,—

The hope that then some heathen eye,
Through us, an angel's glance may raise,
Bids us to vanquish nature's tie,
And turn her parting tear to praise.

Prayer was then offered by the Rev. Mr. Winslow of this city. And the service was concluded with singing hymn 533 of the Church Psalmody.* The ship sailed, with a fair wind, about two o'clock, P. M.

In the same vessel also sailed the Rev. DAVID O. ALLEN, of the Bombay mission, who returned to this country, with the sanction of the Committee, a short time since, with his motherless child; and who will devote himself, on his arrival again at the seat of his mission, especially to the circulation of the Scriptures and religious tracts, provided by the recent liberal grants of the American Bible and the American Tract Societies.

* An original hymn, with appropriate music, was sent from Philadelphia, by "A Friend of Missions and of the A. B. C. F. M.," designed to be sung at one of the public meetings connected with this embarkation, but was not received in time to make the arrangements that would have been requisite to meet the design.

OBJECTS OF THE BOARD.

In the Instructions of the Prudential Committee to the missionaries who recently sailed as a reinforcement to the mission in Ceylon, the following statements and remarks were made in relation to the various objects of a general nature which come within the range of duty devolving on the Board, as a society charged with missions to the unevangelized nations.

Our field of operation embraces pagans, Mohammedans, and Jews, as our main object; but the remains of the oriental churches are also necessarily included, as, in their present state of spiritual corruption and degradation, they are almost insuperable barriers between us and the Mohammedans.—In the cultivation of this great field, the Board may be regarded—

1. As an *educating society*.—Nearly all the females, and the greater part of the males, among the hundreds of millions yet to be blessed with the gospel, are unable to read; and our work will be done at an immense disadvantage, if we are restricted to mere oral instructions. Indeed it cannot be accomplished in this way. While the gospel is preached to the people, they must be taught to read the written word of God. Considering the number to be instructed, this department of labor is of vast extent. And schools ought everywhere to form an integral part of missionary operations: they ought to be established by missionaries, and to exist under their immediate superintendence and direction.

But it is not enough, in these schools, to impart the mere ability to read. The gospel speaks to the heart through the medium of the understanding. We ought, therefore, to cultivate the understanding. Now, throughout all the uneducated and benighted parts of the world, and to an extent of which we in this country have no adequate conception, the mind of man is unthinking. Sin has debased and paralyzed it. We aim to rouse it to action. To this end we not only teach it to read, but to record its thoughts, and reciprocate them with other minds, by means of writing. To habituate it to regularity and accuracy of thinking, as well as to fit it for the transaction of ordinary business, we teach it arithmetic. By means of geography, we lead it over the world; and into the heavens by means of astronomy; and so give it expanded and elevated views. The Sandwich Islander heretofore regarded his little islands as forming an inconsiderable portion of the earth: we have taught him his mistake. The Hindoo believes that the world is a plain, and stationary, while only the heavens above are in motion. He is taught so by his religion; and hence he is almost as much opposed to our astronomy, as he is to our religion, and for the same reason. It is a singular and instructive fact, that the heart of the disciple of Brahma is as really opposed to the doctrines of Copernicus, as to those of the Bible, because both are arrayed against his favorite notions in religion. And it is no small advantage, which the God of heaven is giving us in these latter days, and which we enjoy more and more as knowledge increases upon the earth, that truth is shining out from *all* her sources of light upon the darkness of the world, and making manifest its abominations. It is seen more and more, that all truth is related, and all error, and that they are opposed to each other as day is to

night; and that all truth is of God, in whatever volume of his works it be found, whether of nature, providence, or grace. In heathen lands, now that heathenism has had time to work out its natural results, you will find the light of truth extinguished on most subjects, and very few correct ideas of any kind remaining. You will find error entwined in error—errors of all kinds, and in respect to almost all subjects—connected, and mutually dependent, like the parts of some ancient and stupendous arch, now hastening to decay. We do wisely, therefore, to attack the system as a whole—to assail it at all points—and, while our main dependence, under God, is upon the gospel as the grand means of his grace, to make use of any advantages which God is pleased to give us.—Hence, in our schools among the heathen, we teach not only reading and writing, and the doctrines and duties of Christianity, but also, as far as possible, the elementary principles of arithmetic, geography, astronomy, and other sciences; endeavoring to make them subservient to the better understanding and appreciation of the gospel.

Our department of education, however, includes more than mere elementary schools; for, in general, our schools must be instructed by natives of the country, and these we must educate for the purpose. For them we have High Schools, where a more liberal education is bestowed. Into these we gather a select number of the more promising youth, giving preference, of course, to such as are pious, or seriously disposed, and endeavor, relying on divine aid, to furnish them thoroughly for their good work.

Nor can we stop here; but, selecting a certain number from among the more pious and promising of our native youth, we educate them for preachers of the gospel. To them we give as thorough and comprehensive an education as possible; for by no ministers of the gospel can it be more needed.

This is it one of the great objects of the Board to establish Christian schools and seminaries, and to diffuse the blessings of a Christian education, in all the benighted portions of the world, to which its missions shall be extended; and in this point of view it may be regarded as an *educating society*.—It is, also,

2. A *translating society*. The first translation of the Scriptures into any language is almost always made by missionaries. Thus it will be, and thus it ought to be. Translations ought to be made by persons residing among the people for whom they are intended, and in the habit of frequent religious intercourse with them. There is reason to fear, however, that too large a proportion of missionaries, during the fifteen years past, have employed themselves in translating. "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" Every missionary should endeavor to understand his own particular gifts and calling. But it is evident that, before the world can be supplied with the Bible, that volume must be translated into hundreds, if not into thousands, of languages and dialects, most of which do not yet contain a sentence of revealed truth. The translators, in the judgment of the Committee, ought to be members of the mission, or missions, which have it in charge to preach the gospel in the field for which the version is intended. At the same time, it is desirable that the translating of the Scriptures should, in some way, be made to as-

sume more *distinctness*, than it has hitherto, in the view of the churches, as a department of missionary labor. Again,

3. The Board is a *book-printing society*.—Throughout the great field we are to cultivate, we shall scarcely find a book adapted to our use in any one department of our labor. Bible and Tract societies may be expected to furnish the means for printing the greater part of the Bibles, tracts, and books on practical religion, which we shall need hereafter; but at present there is no institution to supply us with books for our schools. These we need in great and increasing numbers, and the Board is under the necessity of printing them at the expense of its own treasury. Taking the whole field into view, this department alone is one of amazing extent. And what a vast variety of other works will be needed in the progress of the enterprise, as the world is learning to read, and think, and inquire!

4. Again: the Board is a *book-distributing society*. Every missionary of the Board is by office, and by judgment and inclination, in fact, an agent of Bible and Tract societies for distributing Bibles and tracts. This is an essential part of his business. Were those societies to send distributing agents of their own into the fields occupied by our missions, it would no more really be *their* duty to exert themselves to the utmost in distributing Bibles and suitable religious tracts among the people, than it is of all missionaries. Such agents would in fact, if not in name, be missionaries. They would have to go through precisely the same training for their work, and must in fact preach wherever they go to distribute the Scriptures and religious tracts, or they would distribute them with comparatively little benefit. The distribution of the Scriptures and of religious tracts will be an important part of your duty, and one which will demand more and more of your attention and zeal, as Bible and Tract societies become more determined to press the work of foreign supply. And auspicious will be the day, when the church no longer waits to be herself urged by missionaries to the performance of her duty to the heathen, but urges *them* onward in their work by the abundance of her supplies.

That there will not, at a future time, be a call for such a division of labor as to require Bible and Tract societies to send their own agents to distribute their respective publications in fields occupied by missionary societies, the Committee by no means venture to affirm. At present there is, evidently, no such necessity, nor does such a step now appear desirable. In general the missionary to the heathen finds his most precious opportunities for preaching the gospel when he is distributing copies of the word of God, or of religious tracts. These opportunities he should seek, rather than avoid; and their number should be increased upon him, to the extent of his ability to meet them, rather than diminished.

To say nothing, then, of the immense number of other books, besides the Scriptures and religious tracts, which must be distributed before our work is done among the heathen, it is easy to see that this department of labor is of itself immensely extensive and important.

5. Finally; The Board is pre-eminently a *society for preaching the gospel*. This is its primary and leading object. This enters into its whole system of operations, and is inseparable from every part. The preaching of the gospel is the grand ordinance of heaven, in missions

among the heathen, not less than in the congregations at home, for the conversion and sanctification of men. Regarded as an instrument of the grace of God, it gives efficacy to the schools, and all the other means of instruction. Every missionary of the Board is expected to spend much time in preaching the gospel, unless prevented by uncontrollable circumstances. The manner of it will be various; but everywhere his doctrine should drop as the rain, and his speech distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. The Sabbath day will be especially devoted to preaching; but he should preach every day. He will, if possible, have a place or places consecrated to stated preaching; but should preach wherever he finds convenient opportunities—in his own house, by the way side, in the marketplace, in the dwellings of the natives, at their religious festivals, by the thresholds of their idol temples, in the mission schools, and always when distributing copies of the Scriptures and other religious books.

Thus various and extensive are the objects among the heathen, which claim the attention of the Board, regarded as a society for prosecuting foreign missions; and these objects it is pursuing, to a greater or less extent, in its several missions.

Donations,

FROM JUNE 16TH, TO JULY 15TH,
INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.	
Addison, Rev. S. C. and fam.	3 00
Cornwall, Mon. con.	6 48
Salisbury, Mon. con.	7 10
Weybridge, Fem. miss. so.	2 00—18 58
<i>Ashtabula co.</i> O. L. Bissell, Tr.	
Andover State Road,	16 69
Austinburg,	33 95
Kingsville,	12 29
Monroe,	3 75
Morgan,	5 86
Wayne,	2 00
Williamsfield and Wayne,	18 08
Unknown, Mrs. L. W. av. of bonds, 4; E. L. for miss. to Flat Head Indians, 7; a friend, 94c.	11 94—104 28
<i>Barnstable co.</i> Ms. Rev. N. Cogswell, Tr.	
East Falmouth, Gent. and la.	14 16
Falmouth, Gent. 39,19; la. 39; mon. con. 20,39; juv. male, 5; fem. 6,22;	109 73
Harwich, Gent. and la. 25,02; mon. con. 5,85;	30 87
North Falmouth, Mon. con.	19 60
Orleans, Gent. and la. 53,57; a friend, 12c.	53 69
Sandwich, Gent. 33,53; la. 57,33; mon. con. 65,38; Cynthia Bourne, dec'd, 5; Monument, 14,26; a friend, 2;	177 50
South Dennis, Gent. and la.	14 86
West Barnstable, A friend,	59
Yarmouth, Gent. 25; la. 15;	40 60—448 31
<i>Central aux. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
Canandaigua, A lady,	50 00
Gorham,	33 00
Victor, Av. of jewelry,	44
West Bloomfield, Cong. chh. 50;	
Mrs. H. av. of jewelry, 3;	53 00—136 44

Chatham co. Vt. W. I. Seymour, Tr.		Oneida co. N. Y., A. Thomas, Tr.	
Burlington, Mon. con. 4,03; do.	19 03	Auburn, Students in theol. sem.	23 00
av. of a watch, 15;		Bridgewater, Mon. con.	5 70
Colechester, W. Scott,	2 00	Chenango Forks, Mon. con.	22 00
Jericho, 1st chh. Gent. 20; la.		Clinton, O. Marvin,	15 00
35,46; av. of beads, 5;	60 46	Deerfield, Presb. so.	9 38
2d chh. La.	4 08	Genoa, Mon. con. in presb. chh.	18 00
Milton, Gent. 10,50; la. 20,40;		Lenox, 1st presb. so.	58 00
mon. con. 9,52; Mrs. D. av. of		Mentz, Presb. chh.	7 53
beads, 4; av. of jewelry, 1; A.		New Hartford, Coll.	64 41
H. 5; A. H. Jr. 1;	51 42	Norwich, Coll.	19 50
Underhill, 1st chh. La.	4 25	Oswego Village, Mon. con. in	
Westford, La. 3,77; a fem.		cong. chh. 17,77; ded. am't ack.	
friend, 5;	8 77	in July, as fr. Owego, 7,77;	10 00
Williston, Gent. and la.	20 94—170 95	Russia, Presb. so.	19 00
Essex co. North, Ms. J. S. Pearson, Tr.		Salina, La.	5 00
Byfield, Young la. asso.	15 14	Scipio Square, Presb. chh.	11 50
Essex co. South, Ms. J. Adams, Tr.		Skaneateles, Presb. chh. 4,67; T.	
Salem, Mon. con. in Tab. chh.		Edwards, 3;	7 67
5,71; do. in S. do. 2,40; united		Westmoreland, By Dea. Hulbert,	7 00—302 69
mon. con. 16,74;	24 85	Palestine miss. co. Ms. E. Alden, Tr.	
Essex co. N. J., T. Frelinghuysen, Tr.	125 25	Abington, 1st par. Gent. 42; la.	
Genuga co. O., J. H. Mathews, Tr.		55,10;	97 10
B., A friend.	25	3d par. Gent. 37,34; la. 22,67;	
Clariden, La.	5 75	(of which to constitute the Rev.	
Hamden, Gent.	10 57	LUCIUS ALDEN an Honorary	
Huntsburg, Gent.	3 01	Member of the Board, 50;)	70 01
Kirtland, Gent. 24,58; mon. con.		Braintree, 1st par. Gent.	45 91
6,92;	30 80	Braintree and Weymouth, Union	
Madison, Gent. 1; 2d so. 2,50;	3 50	so. Mon. con. 60; gent. 40;	100 00
Painesville, Miss. flock,	3 00	Randolph, 1st par. Gent. 19,37;	
Thompson, Gent.	7 87—64 75	la. 18,92;	38 29
Hillsboro' co. N. H., R. Boylston, Tr.		2d par. Mon. con. 20; gent. 36;	
Antrim, Gent.	6 00	la. 35,32;	91 32
Deering, Mon. con.	5 00	Scituate, 1st Trin. cong. so. La.	36 67
Mont Vernon, Contrib. at ann.		Weymouth, 2d par. Coll.	36 00—515 30
meeting,	90 71	Rockingham co. West, N. H., J.	
New Boston, Mon. con.	7 00—108 71	Reynolds, Tr.	
Merrimack co. N. H., S. Evans, Tr.		Atkinson, Females,	2 41
Boscawen, E. par. La.	10 90	Candia, Gent. 45,60; la. 21,50;	67 10
Bradford, La.	21 81	Chester, W. par. Gent. 33,08; la.	
Franklin, Mon. con.	19 00	16,54;	49 62
Heniker, La. Ceylon so. for <i>Mun-</i>		E. par. Gent. 13; la. for <i>Joel R.</i>	
<i>cy Beeman Scales</i> in Ceylon,	12 00	<i>Arnold</i> in Ceylon, 30; mon.	
Hopkinton, La.	9 03	con. 32;	75 00
Warner, J. B. Hoyt, a revol. pen-		Deerfield, Gent. 15; la. 19,13;	
sioner,	20 00—92 74	mon. con. 10,24;	44 37
Middlesex co. Ms. C. Davis, Tr.		Derry, Gent. 33; la. 51,34; mon.	
Bedford, Mon. con.	28 95	con. 33,10; a fem. friend, av. of	
New York city and Brooklyn, W. W.		jewelry, 3;	120 44
Chester, Tr.		Hampstead, Gent.	17 25
(Of which fr. juv. asso. in		Londonderry, Mon. con. for <i>Wil-</i>	
Laight-st. chh. 7,71; mon. con.		<i>liam Morrison</i> in Ceylon,	20 00
in do. 18,08; I. McCall, 100;		North Haverhill and Plaistow,	
mon. con. in Brick chh. 20,26;		Gent. 15; la. 20,32; mon. con. 15;	50 32
gold, 11,25;)	765 07	Northwood, Mon. con.	12 23
Norfolk co. Ma. Rev. E. Burgess, Tr.		Raymond, Rev. Mr. F. 2; D. N.	
South Dedham, La. for <i>Thomas</i>		L. 1; D. T. 1; T. N. 50c.	4 50
<i>Balch</i> in Ceylon,	13 00	Windham, Gent. 34,89; la. 31,30;	
Northampton and neighb. towns, Ms.		mon. con. 26,55;	92 64—555 88
J. D. Whitney, Tr.		Rutland co. Vt. J. D. Butler, Tr.	
Amherst, Gent. so.	8 00	Castleton, La. 23,18; mon. con.	
N. par. Gent. 14,77; la. 20,11;	34 88	31,58;	54 76
S. par. Gent. 15,26; la. benav.		Fairhaven, Mon. con. 30,06;	
co. 4,75;	20 01	la. 4,50;	34 56
Chestersfield, Gent. 6; la. 7,95;		Pittsford, Gent. and la. 66,46; mon.	
contrib. 10;	23 95	con. 40,50;	106 96
Deerfield, S. par. La.	10 58	Rutland, E. par. Mon. con.	37 12
East Hampton, Gent.	18 69	Sudbury, Mon. con. 2,75; av. of	
Goshen, Gent.	16 00	ring, 1,50;	4 25
Granby, E. par. By Rev. J. Knight,	17 44	West Rutland, Gent. 60,41; la.	
W. par. Mon. con.	15 00	26,76; mon. con. 21,40; av. of	
Middlefield, Mon. con.	35 25	jewelry, 63c.	109 90—346 85
Northampton, Mon. con. 90,75;		Somerset co. Me. C. Selden, Tr.	
fem. Jews so. 2; gent. 114,50;	293 48	Coll. at ann. meeting,	40 00
la. 86,23;		Anson, Mon. con.	4 50
Southampton, Gent. to consti-		Bloomfield, Mon. con.	4 59
tute the Rev. MORRIS E.		Madison, Gent. 5,46; la. 8; mon.	
WHITE an Honorary Member		con. 6,54;	20 00
of the Board,	50 02	Mercer, Mon. con.	7 26
South Hadley Canal, Miss. asso.	40 31	Norridgewock, Gent. 5,50; la. 9,74;	
1st par. Mon. con.	27 75	mon. con. 7,55;	22 79
West Hampton, 1st par. Gent.		St. Albans, J. M. Haynes,	1 00
22,49; P. Sikes, to constitute		Strong, Asso.	10 18—110 32
the Rev. HORACE B. CHAPIN		Tolland co. Ct. J. R. Flynt, Tr.	
an Honorary Member of the		North Coventry, Gent. 12; la. 27,97;	39 97
Board, 50;	72 49	Tolland, Mon. con.	3 18—43 15
Williamsburg, La.	6 00—689 85		

<i>Windsor co.</i> Vt. Rev. J. Tracy, Tr.	
Hartford, Gent.	10 80
Strong's Mills, Mon. con.	12 00
Norwich North, Gent. 20; la. 10,94;	30 94
Sharon, La.	7 00—60 74
<i>York co.</i> Me. C. W. Williams, Tr.	
Alfred, La. retrench. so. 30,50;	
mon. con. 18,50; chil. m. box,	
1; to constitute the Rev. CE-	
PHAS FISK an Honorary Mem-	
ber of the Board,	50 00
Biddeford, 1st par. Gent. 7,13;	
la. 4,87;	12 00
2d par. Mon. con. 12,31; Mrs.	
S. Cleaves, 15;	27 31
Kennebunk, 2d par. La. to con-	
stitute the Rev. DANIEL CAMP-	
BELL an Honorary Member of	
the Board, 50; a friend, 2; mon.	
con. 17,65;	69 65
Limerick, Mon. con. 24,35; av. of	
ring, 25c.	24 60
Limington, Mon. con.	12 00
Saco, 1st par. Gent. 24,66; la.	
51,50; mon. con. to constitute	
the Rev. JOHN CARUTHERS of	
Portland an Honorary Member	
of the Board, 50;	126 16
Sanford, Mon. con. 28; chh. 10;	
Rev. E. B. 12; to constitute	
the Rev. E. BACON an Honorary	
Member of the Board,	50 00
Wells, 1st par. Gent. 42,46; la.	
26,13; la. sew. so. 21; mon.	
con. 30,27;	119 86
2d par. Mon. con. 16,55; a fe-	
male, 25c.	16 80
York, 1st par. Gent. 10; la. 18,71;	28 71—537 09

Total from the above Auxiliary Societies, \$5,277 17

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany</i> , N. Y. 4th presb. chh.	50 00
<i>Alfred</i> , Me. Rev. A. Fisk,	5 00
<i>Andover</i> , Ms. Eve. inf. sab. sch. for chil. in	
Ceylon, 50c. W. par. fem. asso. 17,12;	
mon. con. 5; N. par. A few ladies, 17;	39 62
<i>Andover and Cherry Valley</i> , O. Fem. asso.	
for Green Bay miss.	2 47
<i>Ashburnham</i> , Ms. An indiv.	3 00
<i>Augusta chh.</i> Va. By G. H. A.	72 00
<i>Aurora</i> , Cayuga co. N. Y. Benev. asso. 10;	
indiv. av. of jewelry, 2,50,	12 50
<i>Bangor</i> , Me. G. W. Pickering,	5 00
<i>Barrat</i> , Vt. Mrs. Janet Bachup, dec'd,	50 00
<i>Barrington</i> , R. I. La. benev. asso. 31; gent.	
benev. asso. 18;	49 00
<i>Bedford co.</i> Va. Pisgah and Peaks, by G. H. A.	41 77
<i>Bethel</i> , Va. (of which fr. J. B. Christian and	
J. K. Moore, for Francis McFarland in	
Ceylon, 20; by G. H. A.	150 41
<i>Botetourt co.</i> Va. Mountain, Union and Fin-	
castle, 24; Salem, 14; by do.	38 00
<i>Braintree</i> , S. par. Ms. Mon. con.	22 00
<i>Bridgchampton</i> , N. Y. Coll. in presb. cong.	
37,50; fem. cent. so. 15; (of which to	
constitute the Rev. AMZI FRANCIS an	
Honorary Member of the Board, 50;)	52 50
<i>Brooklyn</i> , Pa. Mon. con. 6,07; E. L. G. 1,50;	7 57
<i>Brookville</i> , Me. T. S.	1 00
<i>Buffalo</i> , N. Y. H. D. for test. for hea. chil.	25
<i>Buffalo</i> , N. C. By T. P. J.	2 50
<i>Canada</i> , A friend,	50 00
<i>Canter</i> , N. Y. A friend,	2 00
<i>Chambersburg</i> , Pa. Presb. chh. for support	
of Rev. H. R. Wilson, Jr.	20 00
<i>Chapel Hill</i> , N. C. J. Phillips,	15 00
<i>Charleston</i> , S. C. Fem. asso. in circular chh.	
215; juv. miss. so. (of which fr. gent. of	
Rev. Mr. Smith's chh. to constitute the	
Rev. WILLIAM HALLEY of Highbury col-	
lege, near London, an Honorary Member	
of the Board, 50; for miss. to China, 283;	498 00
<i>Charlotte</i> , Va. Mrs. C. and daughters, 9,50;	
R. G. 1;	10 50

<i>Charlotte co.</i> Va. Village chh. at C. House,	
(of which fr. Mrs. P. Lograd for An-	
drew Hart in Ceylon, 20; 132,13; Oak	
Creek and Bethesda chhs. 43,66;	175 79
<i>Cincinnati and vic.</i> O. By Rev. A. Bullard,	
Bloomington, Indi. A little boy, 25c. Ca-	
nonburg, Pa. Coll. in chapel and sub.	
of students of Jefferson coll. 41,05; Chester,	
Coll. in presb. chh. 23,32; Chillicothe,	
Mon. con. and sub. 40,61; Crawfordsville,	
Indi. Presby. 16,06; fem. benev. so. 15;	
Cincinnati, Mon. con. in 3d presb. chh.	
10; do. in 6th do. 10; Lane sem. Mon. con.	
10,36; Danville, Ky. Av. of a watch, 10;	
Flemingsburg, Ky. Presb. chh. less. c.	
note, 3; 26; Granville, Mon. con. and av.	
of rings, 15,47; C. B. for hea. chil. 1; of	
sums prev. rec'd fr. indiv. \$50 constitutes	
the Rev. JACON LITTLE an Honorary	
Member of the Board; Huntville, Ala.	
Coll. and sub. 79,13; Madison, Ind. Presb.	
chh. 44,75; Maysville, Ky. Mon. con. in	
presb. chh. 16; Millville, Indian Creek	
miss. so. 5,50; Ohio, S. F. Av. of beads,	
3,75; Oxford, Mon. con. in presb. chh. for	
Med. miss. 25,25; two boys, Putnam,	
Fem. miss. so. 20,56; Ripley, Miss. so. 5;	
Ross co. Concord, presb. chh. and cong.	
17; Salem, Miss. so. 5; Walnut Hills, E.	
Kemper, 20; S. Kemper, 8; Washington	
co. Indi. Bethlehem presb. chh. Mon. con.	
2,25; Mrs. H. 1;	480 31
<i>Cleveland</i> , O. Coll. in presb. so. 85; a lady,	
av. of jewelry, 6;	91 00
<i>Columbia</i> , Walton, N. Y. Fem. benev. so.	20 00
<i>Conway</i> , Ms. Mon. con.	20 00
<i>Cross Roads</i> , N. C. J. Mehan,	5 00
<i>Cumberland</i> , O. J. Hammond,	3 00
<i>Deposit</i> , N. Y. Miss. so.	50 00
<i>East Hampton</i> , N. Y. Coll. in presb. cong.	
44,35; S. O. 5; I. B. 2; fem. miss. so. 8,25;	
(of which to constitute the Rev. JOSEPH	
D. CONDIR an Honorary Member of the	
Board, 50;)	59 60
<i>Fairfield</i> , Pa. Fem. ed. so. for an Indian	
school, west of the Missi.	50 00
<i>Fairfield and Timber Bridge</i> , Va. By G. H. A.	36 69
<i>Fairhaven</i> , Ct. E. Hemingway,	19 00
<i>Falling Spring</i> , Rockbridge, Va. By G. H. A.	55 50
<i>Farmville</i> , Va. Asso. by G. H. A.	9 73
<i>Fayetteville</i> , N. C. Mon. con.	72 57
<i>Fire Place</i> , N. Y. Coll. in presb. cong.	3 30
<i>Fishkill</i> , N. Y. Ladies of 1st presb. chh. to	
constitute the Rev. R. G. ARMSTRONG an	
Honorary Member of the Board,	50 00
<i>Fitchville</i> , O. Mon. con.	17 01
<i>Freehold</i> , N. J. Fem. Ceylon so. for William	
Tennant and Sarah Woodhull, in Ceylon,	15 00
<i>Fryeburg</i> , Me. Coll. by Miss S. A.	3 00
<i>Georgetown</i> , (vic. of) D. C. J. Nourse,	20 00
<i>Glenn's Falls</i> , N. Y. Mon. con. 20; av. of	
jewelry, 5;	25 00
<i>Green Fort</i> , N. Y. Coll. in presb. cong.	6 00
<i>Greensboro</i> , N. C. Mon. con. 3; C. M. 5;	6 00
<i>Halifax co.</i> Va. Mrs. A. M.	14 00
<i>Hamp. Chris. Depos.</i> Ms. Amherst, S. par.	
la. asso. 7,37; Chesterfield, Gent. asso. 1;	
la. asso. 4,75; Cummington, 2; Deerfield,	
S. par. 1,38;	16 50
<i>Hanover</i> , Va. B. P. 2,50; aux. so. of Pale	
Green and Salem chh. 15;	17 00
<i>Hardy</i> , Va. Union chh. by G. H. A.	41 25
<i>Harrisburg and New Erection</i> , Va. by do.	29 37
<i>Harvard</i> , Ms. A friend,	5 00
<i>Hebron</i> , Va. By G. H. A.	06 25
<i>Highbridge</i> , Va. By do.	11 00
<i>Highlands West</i> , N. Y. 1st presb. chh. av. of	
jewelry, 2; two ladies, do. 2;	4 00
<i>Holliston</i> , Ms. La. benev. read. so. for Choe.	
miss.	27 00
<i>Laurel Hill</i> , N. C. Chh.	7 05
<i>Lawsville</i> , Pa. Mon. con.	16 36
<i>Lebanon</i> , Va. By G. H. A.	61 20
<i>Lexington</i> , N. Y. E. Pratt,	10 00
<i>Lexington</i> , Va. By G. H. A. 115,65; mon.	
con. in presb. chh. 7;	122 65
<i>Lexington</i> , Ga. T. Gilham,	4 25
<i>Lanesburg</i> , Vt. M. S. C. 2; 1 lady, 1;	3 00

12 11 || *Sout*

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Whole amount of donations acknowledged in the preceding lists, \$10,734 11.

<i>New Milford, Pa.</i> Phebe Babcock, dec'd,	10 00
<i>Newville, Pa.</i> Thomas McFarlane, dec'd, for support of Rev. H. R. Wilson, Jr.	5 00
<i>New Windsor, N. Y.</i> Jonas Williams, dec'd, by A. Forbus,	50 00

<i>Andover and Cherry Valley, O.</i>	A barrel, fr.	
	fem. asso. for Green Bay miss.	9 04
<i>Bloomville, N. Y.,</i>	A box, fr. ladies, for Rev.	
	L. S. Williams, Bethabara.	
<i>Boston, Mass.</i>	Books, fr. W. C. Woodbridge,	112 50
<i>Byron, N. Y.,</i>	A box, fr. fem. miss. so.	66 45
<i>Chester, Ms.</i>	A box, fr. freewill so.	16 00
<i>Clardien, O.,</i>	A box, fr. la. asao.	30 70
<i>Cooperstown, N. Y.,</i>	A box, fr. fem. pr.	
	miss. so.	65 00
<i>Fowler, O.</i>	Clothing, fr. miss. so. for Mack-	
	inaw,	5 05
<i>Grafton, Vt.</i>	A box, fr. young la. benev. so.	
<i>Gustavus, O.</i>	Clothing, &c. fr. sewing so.	
	for Mackinaw,	16 35
<i>Hamden, O.</i>	Clothing, fr. gent. asao.	3 00
<i>Johnstown, O.</i>	Clothing, fr. miss. so. for	
	Mackinaw,	73
<i>Kiuseman, O.</i>	Clothing, &c. fr. miss. so. for do.	11 56
<i>Lenox, Ms.</i>	A box, fr. fem. char. so.	
<i>Lunenburg, Vt.</i>	A coverlet, fr. a few misses.	
<i>Middlesex North and vic. Ms.</i>	A small print-	
	ing press and apparatus, fr. char. so.	50 00
<i>New Boston, N. H.,</i>	A box, for Rev. Mr.	
	Spaulding, Ceylon.	
<i>Philadelphia, Pa.</i>	A box, containing infant	
	sch. apparatus, (of which fr. Wilmington,	
	Del. Mater. so. 3; miss. so. 5; juv. miss.	
	so. 2; for Miss M. C. Ogden, Sandw. Isl.	
	Combs, fr. Miss L. McMullen, for do.	
<i>Rochester, Vt.</i>	A box, fr. la. asao.	
<i>Seneca Falls, N. Y.</i>	Three reams letter	
	paper, fr. D. W. Foreman.	

Printing paper, to be used in publishing portions of the Scriptures, school books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian Missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds